THE BARNES REVIEW

. . . TO BRING HISTORY INTO ACCORD WITH THE FACTS

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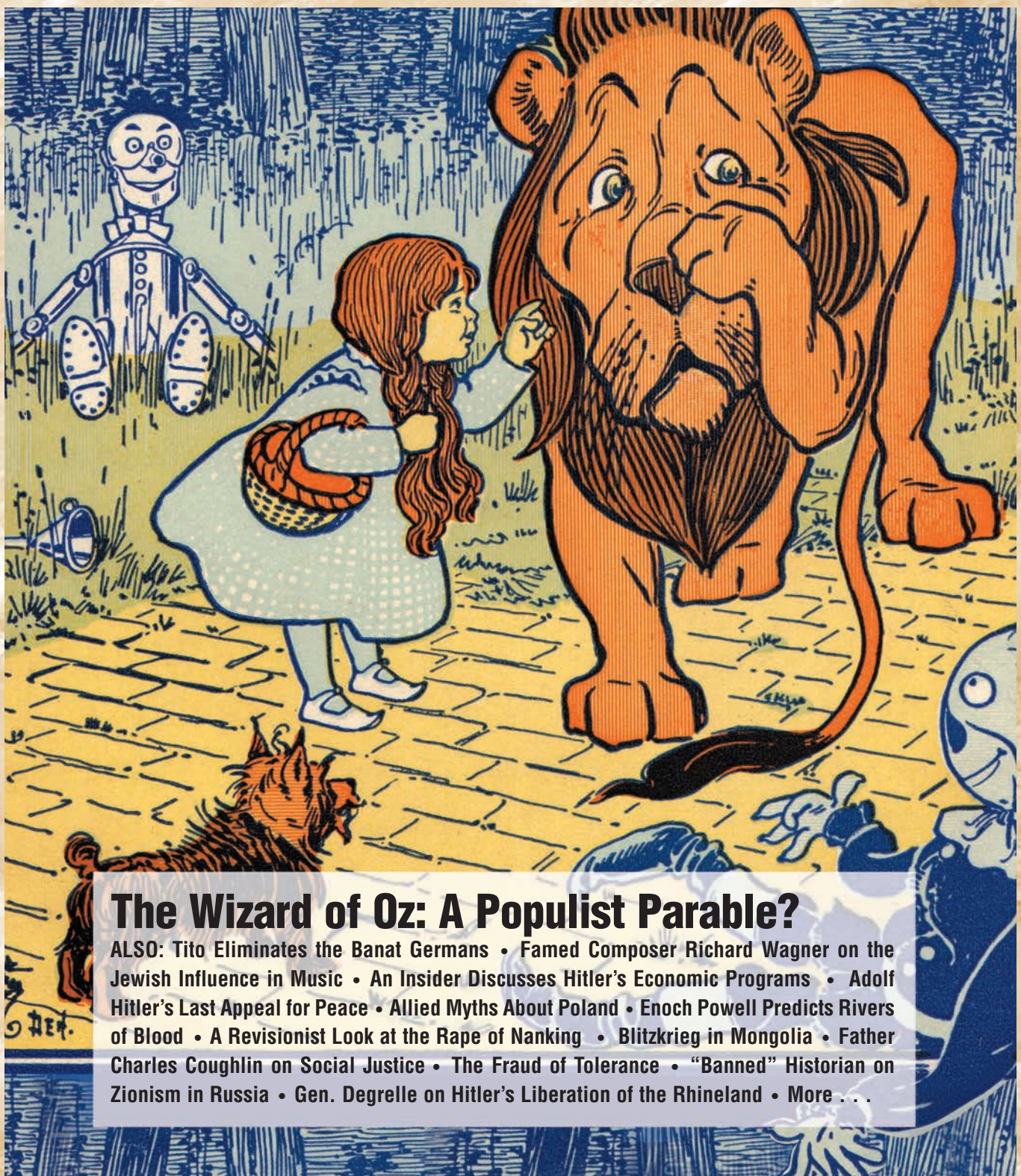

The Wizard of Oz: A Populist Parable?

ALSO: Tito Eliminates the Banat Germans • Famed Composer Richard Wagner on the Jewish Influence in Music • An Insider Discusses Hitler's Economic Programs • Adolf Hitler's Last Appeal for Peace • Allied Myths About Poland • Enoch Powell Predicts Rivers of Blood • A Revisionist Look at the Rape of Nanking • Blitzkrieg in Mongolia • Father Charles Coughlin on Social Justice • The Fraud of Tolerance • "Banned" Historian on Zionism in Russia • Gen. Degrelle on Hitler's Liberation of the Rhineland • More . . .

THE BARNES REVIEW

. . . TO BRING HISTORY INTO ACCORD WITH THE FACTS

In the Tradition of the Father of Historical Revisionism, Dr. Harry Elmer Barnes

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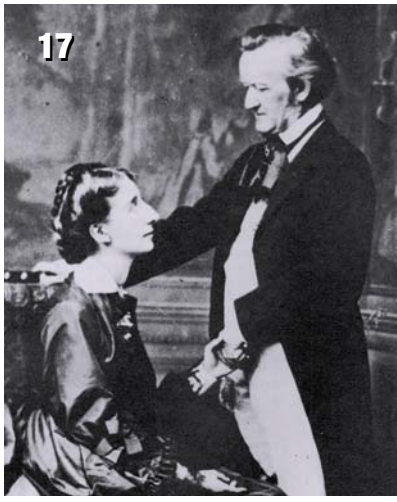

PERSONAL FROM THE EDITOR

The good news is we now have a list of distinguished contributing editors, as you will see by noting their names at the right of this page. Our policy has been since the very first issue to insist on our writers using their real names, never pseudonyms. We feel that the struggle for real history must be carried forth by real people, not persons in hiding, and the persons named at right are real.

This does not mean that from now on all our articles will be written by our new board. Indeed, there is no change in our policy of selecting articles. It only means that these men endorse the Revisionist purpose of this historical journal, recognize its vital importance and are not afraid to say so. We warmly welcome these gentlemen crusaders for truth in history.

We are pleased to report a new movement among some historians called "academic populism." Bruce Thornton's et al. *Bonfire of the Humanities: Rescuing the Classics in an Impoverished Age* (ISI Press, 2000) is a book written in this new style. It is scholarly, yet readable; it avoids academic clichés and prosaic sloganeering. It takes years of accumulated knowledge of the classics and presents it in laymen's terms, without ever losing its erudition.

This sort of writing style is what TBR encourages. Many of us in Revisionism are firmly of the opinion that the bizarre writing of most academics exists to hide something. Ulterior motives or "plans" for the American people are not the least of them. Therefore, making your writing clear, free from as much technical jargon and pompous phrasing as possible, is an important criterion for publication in THE BARNES REVIEW.

Regardless, the art of historiography in America is dying. It need not be repeated that "official history" is merely another pseudo-academic prop to the regime, one that has no other purpose but to justify present political trends and the political preferences of the leftist moneyed classes who control the robber baron foundations. The quality of historical writing has plummeted accordingly. Therefore, we can do no more than to call on all patriots to submit their own material in the hopes that at least some of the elite are listening, and that we can set a better example for the many academics who secretly subscribe to TBR.

We sincerely want to see our readers dialogue with us, not merely through letters, but also through composing articles and reviews themselves. Given the fact that most serious criticism of the present leftist system is being done outside of the universities, it becomes very important for our readers, subscribers and friends to actually commit some of their own criticism to paper. TBR is here, in some sense, to provide a forum for all serious historical criticism.

Several things need to be kept in mind however. Historical writing is not something one can just enter into lightly. It is a rather difficult undertaking. Any piece of historiography must have a thesis statement, that is, a statement of what one is attempting to argue; the point of the paper. This must be done early in the article. Further, the paper's thesis statement should include a small segment as to why such a topic is significant. Afterward, the arguments should be developed, citing all points that are controversial with suitable books and articles, as well as quotations. One can, however, include a bibliography in lieu of direct citations.

To submit a paper to TBR, one must either send a disk in Microsoft Word or RTF format. Alternatively, one can also send an e-mail attachment to our editorial department at barnesreview7@aol.com.

Once we receive a paper, or book review, our editorial committee reads the manuscript. Members of the committee then make a collective decision. Your editor then will contact the writer and give him either the good or bad news. Rejections are quite common in journals such as TBR, and the best writers have been rejected. No one should take rejection personally. Of course, the editor reserves all rights to edit the submission, making it fit the style, length etc, of TBR. None of this editing will ever alter the editorial content of the paper. Normally, our submissions go from 1000 to 6000 words, including footnotes and bibliography. One or both are required except in the case of personal anecdotes. Also, our prospective authors must include a brief description of themselves to include with the article.

We look forward to receiving your submissions.

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AMERICA NEEDS REVOLUTION, NOT REFORM

Although as a movement, it has its ups and downs, nationalism in Europe is a force to be reckoned with. Both parliamentary and revolutionary nationalist groups have real followings, serious ideological positions and even a small intellectual community of sorts. European nationalist political parties and organizations are having a real impact and are an important part of the debate over the future of the continent. They may be hated and feared by the establishment, but this is mainly because they constitute a real threat to the dominant regime.

In the United States, however, the situation is not all that rosy. The American "far-right" is composed of far too many cranks, drunks and eccentrics. Most of its ideas are a hodgepodge of concepts grafted onto conservatism, rather than a mature, comprehensive world view. American nationalists have a few talented political commentators in their ranks and that is fine, but there is a tendency among these writers to go over the same ground repeatedly. Whole areas of human endeavor are ignored and there seems to be little inclination in forming a comprehensive critique of contemporary American society.

KEN SCHMIDT

If you want to have a revolution, you have to have a revolutionary intelligentsia. I can count the number of Ph.D.s I know of on the American far-right on one hand. We seem to be living in a time warp from thirty years ago and a lot of social trends are simply not commented upon. For example, there seems to be no nationalist position on feminism, the most important social trend of our times. I happen to be strongly anti-feminist, but with the exception of a few rumblings here and there, there has been no seminal nationalist work on the subject in the post-war period.

Another area that is avoided somewhat by American nationalists is the whole area of economics. Of course, there is much talk about the Federal Reserve. Busting up the Federal Reserve is a good idea, but it hardly counts as a whole economic theory. There is much negative sentiment against international bankers. This negative sentiment is well placed, but there seems to be little inclination to by any serious observers as to what should be the reigning economic theory when nationalists come to power. Fifty years ago the concept of Social Credit, where the government essentially acts as the banker, was much talked about. Today there is mainly silence. What kind of economic system should nationalists adopt? Shall we go corporatist, like Italy in the 20s? Would some form of syndicalism be well adapted to American condition? Some English Nationalists speak well of the distributivism of Chesterton and Belloc, but as far as I know, no American nationalist has written on the subject.

One of the few areas where American nationalist writers excel is in the issue of race—prominent among them Phillipe Rushton, a Canadian academic who has done some pioneering study on the subject of race and intelligence. Another area of strength is in the area of history. Willis Carto's BARNES REVIEW has done an excellent job in promoting the work of Nationalist historians and historical researchers. There still, however, remain large theoretical gaps in American nationalist thinking.

Weird legalistic theories abound in American nationalism. Many seem to think the U.S. Constitution is some kind of profound piece of political philosophy, rather than a practical document of early American government. "If we only follow the Constitution" the constitutionalists cry, "we can straighten out this country." If someone seriously thinks that mere legal reforms can save the Euro-American peoples on the North American continent, then I have a nice bridge in Brooklyn that I want to sell them. Solzhenitsyn's 1978 Harvard Commencement address was right-on about the pitfalls of American legalism. We do not need reform, we need revolution!

One way to bring about that revolution is unrelenting criticism of the dominant culture. We must emulate the tactics of the Frankfurt School. The Frankfurt School was a group of brilliant Jewish intellectuals who were quite properly booted out of Hungary after the fall of the communist Bela Kun. The Marxist thinkers of the Frankfurt school posited a concept called Critical Social Theory. While we are not Marxists and have nothing to do with the objectives of these dissident Communists, their particular tactic, exposing all institutions in society to intense negative scrutiny, is one we should take up. This tactic may be the key to an eventual Nationalist breakthrough. The Frankfurt school did not limit its criticism to merely the political, but they took on art, literature and religion as well. To use the term used by another unconventional Marxist Antonio Gramsci, we must attain "cultural hegemony" before we conquer the final objective of political hegemony.

There is still too much of a tendency among Nationalists to defend the virtues of the "good old days" which really were not that good at all. If the institutions of American society are as decadent and corrupt as we often contend, then movements toward "reform" and "conservatism" simply won't do the job. Proposing a radical new agenda while at the same time defending the past is a double burden.

As American populist nationalism develops from a small movement to a more formidable one, we should keep some of these ideas in mind. We want to avoid the pitfalls that other efforts, however well intentioned, suffered from in the past. We want to stay away from well-worn paths and blaze a new trail. ❖

KEN SCHMIDT

Here, Dorothy "touches down" on the Wicked Witch of the East and is greeted by Glinda, the Good Witch of the North. Dorothy, a strange visitor from a place called "Kansas," was believed by the Munchkins to have set them free by magically causing her house to drop onto the Wicked Witch of the East, killing the evil sorceress. According to some interpretations, the Munchkins represent the American people; the Wicked Witch of the East could symbolize industrialists and bankers; and Dorothy herself may represent a juvenile version of Mary Lease, the Kansas firebrand who told her neighbors to "raise less corn and more hell." Our cover illustration, by American artist W.W. Denslow, is taken from a 1933 edition of The New Wizard of Oz. *It depicts the moment on the Yellow Brick Road when Dorothy scolds the Cowardly Lion for his attack upon her and her party on their way to the City of Emeralds to see the Great Oz.*

The Wizard of Oz: A Populist Parable?

By Henry M. Littlefield, Ph.D.

L. Frank Baum's series of 14 Oz books, from* The Wonderful Wizard of Oz *in 1900 to the posthumous publication of* Glinda of Oz *in 1920, was phenomenally successful. However, the series has been either attacked or ignored by librarians and critics. The books were removed from the Detroit Public Library in 1957 because, in the words of the library's director, "There is nothing uplifting or elevating about the Baum series." In 1985, the Children's Literature Association, an international "scholarly" organization, produced a list of "Touchstone" books, "the best works for children of all time," and left Baum completely off its list. Why? Perhaps it's the hidden message in the books: read between L. Frank Baum's lines and see various images—some not so complimentary—of the United States at the turn of the century.

It was a song they had brought with them from Australia and would soon spread to England. Forever afterward it reminded Winston Churchill of those "buoyant days."[1] Churchill's nostalgia is only one symptom of the world-wide delight found in an American fairy tale about a little girl and her odyssey in the strange land of Oz. The song he reflects upon came from a classic 1939 Hollywood production of the story, which introduced millions of people not only to the land of Oz, but to a talented young lady named Judy Garland as well.

Ever since its publication in 1900, Lyman Frank Baum's *The Wonderful Wizard of Oz* has been immensely popular, providing the basis for a profitable musical comedy, three movies, and a number of plays. It is an indigenous creation, curiously warm and touching, although no one really knows why. For despite wholehearted acceptance by generations of readers, Baum's tale has been accorded neither critical acclaim, nor extended critical examination. Interested scholars, such as Russel B. Nye and Martin Gardiner, look upon *The Wizard of Oz* as the first in a long and delightful series of Oz stories, and understandably base their appreciation of Baum's talent on the totality of his works.[2]

The Wizard of Oz is an entity unto itself, however, and was not originally written with a sequel in mind. Baum informed his readers in 1904 that he has produced *The Marvelous Land of Oz* reluctantly and only in answer to well over a thousand letters demanding that he create another Oz tale.[3] His original effort remains unique and to

Above, Oz series author L. Frank Baum at work.

Dorothy and her traveling companions encounter their first major problem: it seems a deep canyon (the depression of 1873 or 1893?) looms just ahead, and there is no bridge for the road. However, the mighty (but supposedly cowardly) lion will save the day by jumping across, with one member of the party after another riding on his back. The yellow brick road, it has been suggested, is the gold standard, with all its dangers, while Dorothy's slippers, which are silver, not ruby, in the book (as opposed to the famous movie), could signify silver money. The Scarecrow was the wise but naive western farmer; the Tin Woodman stood for the dehumanized industrial worker; the Cowardly Lion was William Jennings Bryan, Populist presidential candidate in 1896. The road fell apart as one traveled on it, and ended in a poppy field. Anyone could walk safely on the yellow brick road—as long as they wore the silver slippers (hence, the bimetallic standard). The most important parts of the book were destroyed or left out by Sam Goldwyn and his Hollywood rewriters.

some degree separate from the books which follow. But its uniqueness does not rest alone on its peculiar popularity.

Professor Nye finds a "strain of moralism" in the Oz books, as well as "a well-developed sense of satire," and Baum stories often include searching parodies on the contradiction in human nature.

The second book in the series, *The Marvelous Land of Oz*, is a blatant satire on feminism and the suffragette movement.[4] In it Baum attempted to duplicate the format used so successfully in *The Wizard*, yet no one has noted a similar play on contemporary movements in the latter work. Nevertheless, one does exist, and it reflects to an astonishing degree the world of political reality which surrounded Baum in 1900. In order to understand the relationship of *The Wizard* to turn-of-the-century America, it is necessary first to know something of Baum's background.

Born near Syracuse, New York in 1856, Baum was brought up in a wealthy home and early became interested in the theater. He wrote some plays which enjoyed brief success and then, with his wife and two sons, journeyed to Aberdeen, South Dakota, in 1887. Aberdeen was a little prairie town and there Baum edited the local weekly until it failed in 1891.[5]

For many years western farmers had been in a state of loud, though unsuccessful, revolt. While Baum was living in South Dakota not only was the frontier a thing of the past, but the Romantic view of benign nature had disappeared as well. The stark reality of the dry, open plains and the acceptance of man's Darwinian subservience to his environment served to crush Romantic idealism.[6]

Famed novelist Hamlin Garland's visit to Iowa and South Dakota coincided with Baum's arrival. Henry Nash Smith observes:

> **Garland's success as a portrayer of hardship and suffering on northwestern farms was due in part to the fact that his personal experience happened to parallel the shock which the entire West received in the later 1880's from the combined effects of low prices, . . . grasshoppers, drought, the terrible blizzards of the winter of 1886-1887, and the juggling of freight rates. . . .**[7]

As we shall see, Baum's prairie experience was no less deeply etched, although he did not employ naturalism to express it.

Baum's stay in South Dakota also covered the period of the formation of the Populist party, which Professor Nye likens to a fanatic "crusade." Western farmers had for a long time sought governmental aid in the form of economic panaceas, but to no avail. The Populist movement symbolized a desperate attempt to use the power of the ballot.[8] In 1891 Baum moved to Chicago where he was surrounded by those dynamic elements of reform which made the city so notable during the 1890s.[9]

In Chicago Baum certainly saw the results of the frightful depression which had closed down upon the nation in 1893. Moreover, he took part in the pivotal election of 1896, marching in "torchlight parades for William Jennings Bryan." Martin Gardiner notes besides, that he "consistently voted as a democrat . . . and his sympathies seem always to have been on the side of the laboring classes." No one who marched in even a few such parades could have been unaffected by Bryan's campaign. Putting all the farmers' hopes in a basket labeled "free coinage of silver," Bryan's platform rested mainly on the issue of adding silver to the nation's gold standard. Though he lost, he did at least bring the plight of the little man into national focus.[10]

Between 1896 and 1900, while Baum worked and wrote in Chicago, the Great Depression faded away and the war with Spain thrust the United States into world prominence. Bryan maintained

Midwestern control over the Democratic party, and often spoke out against American policies toward Cuba and the Philippines. By 1900 it was evident that Bryan would run again, although now imperialism and not silver seemed the issue of primary concern. In order to promote greater enthusiasm, however, Bryan felt compelled once more to sound the silver leitmotif in his campaign.[11] Bryan's second futile attempt at the presidency culminated in November 1900. The previous winter Baum had attempted unsuccessfully to sell a rather original volume of children's fantasy, but that April, George M. Hill, a small Chicago publisher, finally agreed to print *The Wonderful Wizard of Oz*.

Baum's allegiance to the cause of Democratic Populism must be balanced against the fact that he was not a political activist. Martin Gardiner finds all through all of his writings "a theme of tolerance, with many episodes that poke fun at narrow nationalism and ethnocentrism." Nevertheless, Professor Nye quotes Baum as having a desire to write stories that would "bear the stamp of our times and depict the progressive fairies of today."[12]

The Wizard of Oz has neither the mature religious appeal of a *Pilgrim's Progress*, nor the philosophic depth of a *Candide*. Baum's most thoughtful devotees see in it only a warm, cleverly written fairy tale. Yet the original Oz book conceals an unsuspected depth, and it is the purpose of this study to demonstrate that Baum's immortal American fantasy encompasses more than heretofore believed. For Baum created a children's story with a symbolic allegory implicit within its story line and characterizations. The allegory always remains in a minor key, subordinated to the major theme and readily abandoned whenever it threatens to distort the appeal of the fantasy. But through it, in the form of a subtle parable, Baum delineated a Midwesterner's vibrant and ironic portrait of this country as it entered the twentieth century.

We are introduced to Dorothy and Kansas at the same time:

> **Dorothy lived in the midst of the great Kansas prairies, with Uncle Henry, who was a farmer, and Aunt Em, who was the farmer's wife. Their house was small, for the lumber to build it had to be carried by wagon many miles. There were four walls, a floor and a roof, which made one room; and this room contained a rusty-looking cooking stove, a cupboard for the dishes, a table, three or four chairs, and the beds.**
>
> **When Dorothy stood in the doorway and looked around, she could see nothing but the great gray prairie on every side. Not a tree nor a house broke the broad sweep of flat country that reached to the edge of the sky in all directions. The sun had baked the plowed land into a gray mass, with little cracks running through it. Even the grass was not green, for the sun had burned the tops of the long blades until they were the same gray color to be seen everywhere. Once the house had been painted, but the sun blistered the paint and the rains washed it away, and now the house was as dull and gray as everything else.**
>
> **When Aunt Em came there to live she was a young, pretty wife. The sun and wind had changed her too. They had taken the sparkle from her eyes and left them a sober gray; they had taken the red from her cheeks and lips, and they were gray also. She was thin and gaunt, and never smiled now. When Dorothy, who was an orphan, first came to her, Aunt Em had been so startled by the child's laughter that she would scream and press her hand upon her heart whenever Dorothy's merry voice reached her ears; and she still looked at the little girl with wonder that she could find anything to laugh at.**
>
> **Uncle Henry never laughed. He worked hard from morning till night and did not know what joy was. He was gray also, from his long beard to his rough boots, and he looked stern and solemn, and rarely spoke.**
>
> **It was Toto that made Dorothy laugh, and saved her from growing as gray as her other surroundings. Toto was not gray; he was a little black dog, with long silky hair and small black eyes that twinkled merrily on either side of his funny, wee nose. Toto played all day long, and Dorothy played with him, and loved him dearly.**[13]

The poppies, reminiscent of opium, could symbolize that drug, perhaps the Opium Wars and anti-imperialism, or could represent anything that puts people into a lethargic state, preventing them from action. The Tin Man and the Scarecrow, not being made of flesh, were immune to the insidious flowers.

Hector St. John de Crèvecoeur would not have recognized Uncle Henry's farm; it is straight out of Hamlin Garland.[14] On it a deadly environment dominated everyone and everything except Dorothy and her pet. The setting is Old Testament and nature seems greyly impersonal and even angry. Yet it is a fearsome cyclone that lifts Dorothy and Toto in their house and deposits them "very gently—for a cyclone—in the midst of a country of marvelous beauty." We immediately sense the contrast between Oz and Kansas. Here there are "stately trees bearing rich and luscious fruits . . . gorgeous flow-

ers . . . and birds with . . . brilliant plumage" sing in the trees. In Oz "a small brook rushing and sparkling along" murmurs "in a voice very grateful to a little girl who had lived so long on the dry, gray prairie."(20)

Trouble intrudes. Dorothy's house has come down on the Wicked Witch of the East, killing her. Nature, by sheer accident, can provide benefits, for indirectly the cyclone has disposed of one of the two truly bad influences in the land of Oz. Notice that evil ruled in both the East and the West; after Dorothy's coming it rules only in the West.

The Wicked Witch of the East had kept the little Munchkin people "in bondage for many years, making them slave for her night and day" (22-23). Just what this slavery entailed is not immediately clear, but Baum later gives us a specific example. The Tin Woodsman, whom Dorothy meets on her way to the Emerald City, had been put under a spell by the Witch of the East. Once an independent and hard working human being, the Woodsman found that each time he swung his ax it chopped off a different part of his body. Knowing no other trade he "worked harder than ever," for luckily in Oz tinsmiths can repair such things. Soon the Woodsman was all tin (59). In this way Eastern witchcraft dehumanized a simple laborer so that the faster and better he worked the more quickly he became a kind of machine. Here is a Populist view of evil Eastern influences on honest labor which could hardly be more pointed.[15]

There is one thing seriously wrong with being made of tin; when it rains rust sets in. Tin Woodsman had been standing in the same position for a year without moving before Dorothy came along and oiled his joints. The Tin Woodsman's situation has an obvious parallel in the condition of many Eastern workers after the Depression of 1893.[16] While Tin Woodsman is standing still, rusted solid, he deludes himself into thinking he is no longer capable of that most human of sentiments, love. Hate does not fill the void, a constant lesson in the Oz books, and Tin Woodsman feels that only a heart will make him sensitive again. So he accompanies Dorothy to see if the Wizard will give him one.

Oz itself is a magic oasis surrounded by impassable deserts, and the country is divided in a very orderly fashion. In the North and South the people are ruled by good witches, who are not quite as powerful as the wicked ones of the East and West. In the center of the land is the magnificent Emerald City ruled by the Wizard of Oz, a successful humbug whom even the witches mistakenly feel "is more powerful than all the rest of us together" (24). Despite these forces, the mark of goodness, placed on Dorothy's forehead by the Witch of the North, serves as protection for Dorothy throughout her travels. Goodness and innocence prevail even over the powers of evil and delusion in Oz. Perhaps it is this basic and beautiful optimism that makes Baum's tale so characteristically American—and Midwestern.

Did Baum intend the Munchkins to be a symbol of the American people? Above, Dorothy meets the Munchkins in the famed Judy Garland film.

Dorothy is Baum's Miss Everyman. She is one of us, level-headed and human, and she has a real problem. Young readers can understand her quandary as readily as can adults. She is good, not precious, and she thinks quite naturally about others. For all the attractions of Oz, Dorothy desires only to return to the gray plains and Aunt Em and Uncle Henry. She is directed toward the Emerald City by the good Witch of the North, since the Wizard will surely be able to solve the problem of the impassable deserts. Dorothy sets out on the Yellow Brick Road wearing the Witch of the East's magic Silver Shoes. Silver Shoes walking on a golden road; henceforth Dorothy becomes the innocent agent of Baum's ironic view of the silver issue. Remember, neither Dorothy, nor the good Witch of the North, nor the Munchkins, understand the power of these shoes. The allegory is abundantly clear. On the next to last page of the book Baum has Glinda, Witch of the North, tell Dorothy, "Your Silver Shoes will carry you over the desert. . . . If you had known their power you could have gone back to your Aunt Em the very first day you came to this country." Glinda explains, "All you have to do is knock the heels together three times and command the shoes to carry you wherever you wish to go." (257). William Jennings Bryan never outlined the advantages of the silver standard any more effectively.

Not understanding the magic of the Silver Shoes, Dorothy walks the mundane—and dangerous—Yellow Brick Road. The first person she meets is a Scarecrow. After escaping from his wooden perch, the Scarecrow displays a terrible sense of inferiority and self doubt, for he has determined that he needs real brains to replace the common straw in his head. William Allen White wrote an article in 1896 entitled "What's the Matter With Kansas?" In it he accused Kansas farmers of ignorance, irrationality and general muddle-headedness. What's wrong with Kansas are the people, said Mr. White.[17] Baum's character seems to have read White's angry characterization. But Baum never takes White seriously and so the Scarecrow soon emerges as innately a very shrewd and very capable individual.

The Scarecrow and the Tin Woodsman accompany Dorothy along the Yellow Brick Road, one seeking brains, the other a heart. They meet next the Cowardly Lion. As King of Beasts he explains, "I learned that if I roared very loudly every living thing was frightened and got out of my way." Born a cow-

The City of Emeralds in The Wonderful Wizard of Oz *is thought by some scholars to represent Washington, D.C. Everything is green in the Emerald City because green is the color of money. However, it turns out that the city is no greener than any other town; it is just that everyone in the city is forced to wear green spectacles (above), which make everything appear to be green, symbolizing the fact that in politics, nothing is as it appears.*

ard, he sobs, "Whenever there is danger my heart begins to beat fast." "Perhaps you have heart disease," suggests Tin Woodsman, who always worries about hearts. But the Lion desires only courage and so he joins the party to ask help from the Wizard of Oz himself (65-72).

The Lion represents Bryan himself. In the election of 1896 Bryan lost the vote of Eastern Labor, though he tried hard to gain their support. In Baum's story the Lion, meeting the little group, "struck at the Tin Woodsman with his sharp claws." But, to his surprise, "he could make no impression on the tin, although the Woodsman fell over in the road and lay still." Baum here refers to the fact that in 1896 workers were often pressured into voting for McKinley and gold by their employers.[18] Amazed, the Lion says, "he nearly blunted my claws," and he adds even more appropriately, "When they scratched against the tin it made a cold shiver run down my back" (67-68). The King of Beasts is not after all very cowardly, and Bryan, although a pacifist and an anti-imperialist in a time of national expansion, is not either.[19] The magic Silver Shoes belong to Dorothy, however.

Silver's potent charm, which had come to mean so much to so many in the Midwest, could not be entrusted to a political symbol. Baum delivers Dorothy from the world of adventure and fantasy to the real world of heartbreak and desolation through the power of Silver. It represents a real force in a land of illusion, and neither the Cowardly Lion nor Bryan truly needs or understands its use.

All together now the small party moves toward the Emerald City. Coxey's Army of tramps and indigents, marching to ask President Cleveland for work in 1894, appears no more naively innocent than this group of four characters going to see a humbug Wizard, to request favors that only the little girl among them deserves.

Those who enter the Emerald City must wear green glasses. Dorothy later discovers that the greenness of dresses and ribbons disappears on leaving, and everything becomes a bland white. Perhaps the magic of any city is thus self imposed. But the Wizard dwells here and so the Emerald City represents the national Capitol. The Wizard, a little bumbling old man, hiding behind a facade of papier-mâché and noise, might be any president from Grant to McKinley. He comes straight from the fairgrounds in Omaha, and he symbolizes the American criterion for leadership—he is able to be everything to everybody.

As each of our heroes enters the throne room to ask a favor, the Wizard assumes different shapes, representing different views toward national leadership. To Dorothy he appears as an enormous head, "bigger than the head of the biggest giant." An apt image for a naive and innocent little citizen. To the Scarecrow he appears to be a lovely,

gossamer fairy, a most appropriate form for an idealistic Kansas farmer. The Woodsman sees a horrible beast, as would any exploited Eastern laborer after the trouble of the 1890s. But the Cowardly Lion, like W. J. Bryan, sees a "Ball of Fire, so fierce and glowing he could scarcely bear to gaze upon it." Baum then provides an additional analogy, for when the Lion "tried to go nearer he singed his whiskers and he crept back tremblingly to a spot nearer the door" (134).

The Wizard has asked them all to kill the Witch of the West. The golden road does not go in that direction and so they must follow the sun, as have many pioneers in the past. The land they now pass through is "rougher and hillier, for there were no farms nor houses in the country of the West and the ground was untilled" (140). The Witch of the West uses natural forces to achieve her ends; she is Baum's version of sentient and malign nature.

Finding Dorothy and her friends in the West, the Witch sends forty wolves against them, then forty vicious crows and finally a great swarm of black bees. But it is through the power of a magic golden cap that she summons the flying monkeys. They capture the little girl and dispose of her companions. Baum makes these Winged Monkeys into an Oz substitute for the plains Indians. Their leader says, "Once we were a free people, living happily in the great forest, flying from tree to tree, eating nuts and fruit, and doing just as we pleased without calling anybody master." "This," he explains, "was many years ago, long before Oz came out of the clouds to rule over this land" (172). But like many Indian tribes Baum's monkeys are not inherently bad; their actions depend wholly upon the bidding of others. Under the control of an evil influence, they do evil. Under the control of goodness and innocence, as personified by Dorothy, the monkeys are helpful and kind, although unable to take her to Kansas. Says the Monkey King, "We belong to this country alone, and cannot leave it" (213).

Dorothy presents a special problem to the Witch. Seeing the mark on Dorothy's forehead and the Silver Shoes on her feet, the Witch begins "to tremble with fear, for she knew what a powerful charm belonged to them." Then "she happened to look into the child's eyes and saw how simple the soul behind them was, and that the little girl did now know of the wonderful power the Silver Shoes gave her" (150). Here Baum again uses the Silver allegory to state the blunt homily that while goodness affords a people ultimate protection against evil, ignorance of their capabilities allows evil to impose itself upon them. The Witch assumes the proportions of a kind of western Mark Hanna or Banker Boss, who, through natural malevolence, manipulates the people and holds them prisoner by cynically taking advantage of their innate innocence.

Enslaved in the West "Dorothy went to work meekly, with her mind made up to work as hard as she could; for she was glad the Wicked Witch had decided not to kill her" (150). Many western farmers have held these same grim thoughts in less mystical terms. If the Witch of the West is a diabolical force of Darwinian or Spencerian nature, then another contravening force may be counted upon to dispose of her. Dorothy destroys the evil Witch by angrily dousing her with a bucket of water. Water, that precious commodity which the drought-ridden farmers on the great plains needed so badly, and which if correctly used could create an agricultural paradise, or at least dissolve a wicked witch. Plain water brings an end to malign nature in the West.

When Dorothy and her companions return to the Emerald City they soon discover that the Wizard is really nothing more than "a little man, with a bald head and a wrinkled face." Can this be the ruler of the land? Our friends looked at him in surprise and dismay.

"I thought Oz was a great Head," said Dorothy." "And I thought Oz was a terrible Beast," said the Tin Woodsman. "And I thought Oz was a Ball of Fire," exclaimed the Lion. "No; you are all wrong," said the little man meekly. "I have been making believe."

Dorothy asks if he is truly a great Wizard. He confides, "Not a bit of it, my Dear; I'm just a common man." Scarecrow adds, "You're more than that . . . you're a humbug" (184).

The Wizard's deception is of long standing in Oz and even the Witches were taken in. How was it accomplished? "It was a great mistake my ever letting you into the Throne Room," the Wizard complains. "Usually I will not see even my subjects, and so they believe I am something terrible" (185). What a wonderful lesson for youngsters of the decade when Benjamin Harrison, Grover Cleveland and William McKinley were hiding in the White House. Formerly the Wizard was a mimic, a ventriloquist and a circus balloonist. The latter trade involved going "up in a balloon on circus day, so as to draw a crowd of people together and get them to pay to see the circus" (186-187). Such skills are as admirably adapted to success in late-nine-

The enslavement of the yellow Winkies in The Wonderful Wizard of Oz *was a not very well disguised reference to McKinley's decision to deny immediate independence to the Philippines after the Spanish-American War.*

teenth-century politics as they are to the humbug wizardry of Baum's story. A pointed comment on Midwestern political ideals is the fact that our little Wizard comes from Omaha, Nebraska, a center of Populist agitation. "Why, that isn't very far from Kansas," cries Dorothy. Nor, indeed, are any of the characters in the wonderful land of Oz.

The Wizard, of course, can provide the objects of self-delusion desired by Tin Woodsman, Scarecrow and Lion. But Dorothy's hope of going home fades when the Wizard's balloon leaves too soon. Understand this: Dorothy wishes to leave a green and fabulous land, from which all evil has disappeared, to go back to the gray desolation of the Kansas prairies. Dorothy is an orphan; Aunt Em and Uncle Henry are her only family. Reality is never far from Dorothy's consciousness and in the most heartrending terms she explains her reasoning to the good Witch Glinda: "Aunt Em will surely think something dreadful has happened to me, and that will make her put on mourning; and unless the crops are better this year than they were last I am sure Uncle Henry cannot afford it" (254).

The Silver Shoes furnish Dorothy with a magic means of travel. But when she arrives back in Kansas she finds, "The Silver Shoes had fallen off in her flight through the air, and were lost forever in the desert" (259). Were the "her" to refer to America in 1900, Baum's statement could hardly be contradicted.

Current historiography tends to criticize the Populist movement for its "delusions, myths and foibles," as Prof. C. Vann Woodward observed recently.[20] Yet *The Wonderful Wizard of Oz* has provided unknowing generations with a gentle and friendly Midwestern critique of the Populist rationale on these very same grounds. Led by naive innocence and protected by good will, the farmer, the laborer and the politician approach the mystic holder of national power to ask for personal fulfillment. Their desires, as well as the Wizard's cleverness in answering them, are all self-delusion. Each of these characters carries within him the solution to his own problem, were he only to view himself objectively. The fearsome Wizard turns out to be nothing more than a common man, capable of shrewd but mundane answers to these self-induced needs. Like any good politician he gives the people what they want. Throughout the story Baum poses a central thought: the American desire for symbols of fulfillment is illusory. Real needs lie elsewhere.

Thus the Wizard cannot help Dorothy, for of all the characters only she has a wish that is selfless, and only she has a direct connection to honest, hopeless human beings. Dorothy supplies real fulfillment when she returns to her aunt and uncle, using the Silver Shoes, and cures some of their misery and heartache. In this way Baum tells us that the Silver crusade at least brought back Dorothy's lovely spirit to the disconsolate plains farmer. Her laughter, love and good will are no small addition to that gray land, although the magic of Silver has been lost forever as a result.

Noteworthy too is Baum's prophetic placement of leadership of Oz after Dorothy's departure. The Scarecrow reigns over the Emerald City, the Tin Woodsman rules in the West and the Lion protects the smaller beasts in "a grand old forest." Thereby farm interests achieve national importance, industrialism moves West and Bryan commands only a forest full of lesser politicians.

The Wizard of Oz is a hoaxer who succeeds by being everything to everyone, like a U.S. president. He uses a huge papier-mâché mask to seem far larger and more powerful than he really is, and, like the presidents of the Gilded Age, hides in his palace from the people.

Baum's fantasy succeeds in bridging the gap between what children want and what they should have. It is an admirable example of the way in which an imaginative writer can teach goodness and morality without producing the almost inevitable side effect of nausea. Today's children's books are either saccharin and empty, or boring and pedantic. Baum's first Oz tale—and those which succeeded it—are immortal not so much because the "heart-aches and nightmares are left out" as that "the wonderment and joy" are retained (1).

Baum declares "The story of 'the Wonderful Wizard of Oz' was written solely to pleasure children of today" (1). In 1963 there are very few children who have never heard of the Scarecrow, the Tin

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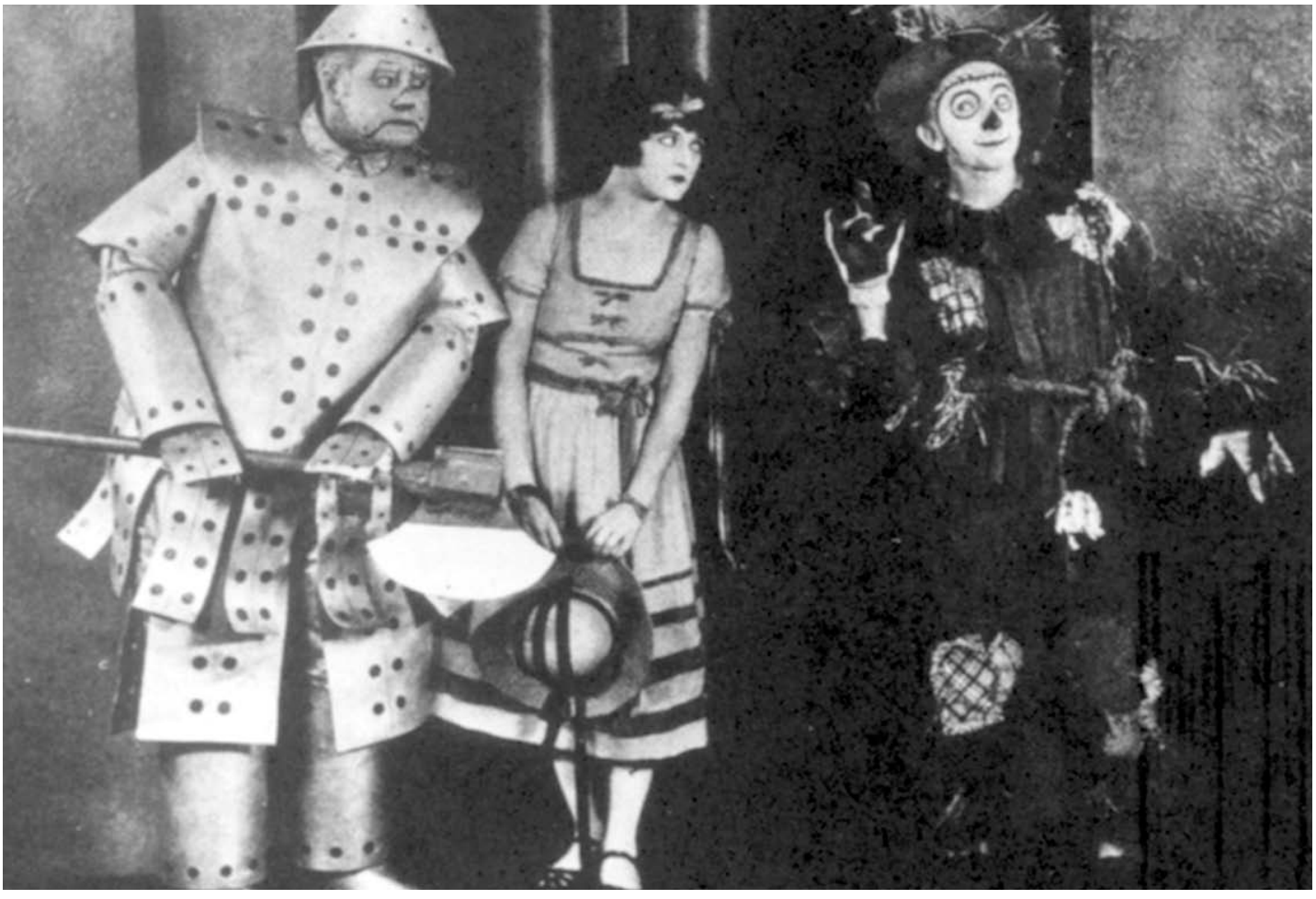

Above, an early movie presentation of The Wonderful Wizard of Oz. *Dorothy's shoes do not appear to be "silver" in this production.*

Woodsman or the Cowardly Lion, and whether they know W.W. Denslow's original illustrations of Dorothy, or Judy Garland's whimsical characterization, is immaterial. *The Wizard* has become a genuine piece of American folklore because, knowing his audience, Baum never allowed the consistency of the allegory to take precedence over the theme of youthful entertainment. Yet once discovered, the author's allegorical intent seems clear, and it gives depth and lasting interest even to children who only sense something else beneath the surface of the story. Consider the fun in picturing turn-of-the-century America, a difficult era at best, using these ready-made symbols provided by Baum. The relationship and analogies outlined above are admittedly theoretical, but they are far too consistent to be coincidental, and they furnish a teaching mechanism which is guaranteed to reach any level of student.

The Wizard of Oz says so much about so many things that it is hard not to imagine a satisfied and mischievous gleam in Baum's eye as he had Dorothy say, "And oh, Aunt Em! I'm so glad to be at home again!" ❖

FOOTNOTES:

[1]Winston S. Churchill, *Their Finest Hour* (Cambridge, 1949), 615-16.

[2]Martin Gardiner and Russel B. Nye, *The Wizard of Oz and Who He Was* (East Lansing, Mich., 1957), 7 ff, 14-16, 19. Professor Nye's "Appreciation" and Martin Gardiner's "The Royal Historian of Oz" totaling some forty-five pages, present as definitive an analysis of Baum and his works as is available today.

[3]L. Frank Baum, *The Marvelous Land of Oz* (Chicago, 1904), 3 (Author's Note).

[4]Gardiner and Nye, *Wizard*, 5-7, 23.

[5]*Ibid*., 20-22.

[6]See Calton F. Culmsee, *Malign Nature and the Frontier* (Logan, Utah, 1959), VII, 5, 11, 14. The classic work in the field of symbolism in Western literature is Henry Nash Smith, *Virgin Lane* (New York, 1961), 225-26, 261, 284-90.

[7]*Ibid*., 287.

[8]Russel B. Nye, *Midwestern Progressive Politics* (East Lansing, Mich., 1959), 63, 56-58, 75, 105. See also John D. Hicks, *The Populist Revolt* (Minneapolis, 1931), 82, 93-95, 264-68.

[9]See Ray Ginger, *Altgeld's America* (New York, 1958).

[10]See Williams Jennings Bryan, *The First Battle* (The University of Nebraska Press, 1897), 612-29. Two recent studies are notable: Harold U. Faulkner, *Politics, Reform and Expansion* (New York, 1959), 187-211 and Nye, *Politics*, 105-20.

[11]See Richard Hofstadter's essay on Bryan in *The American Political Tradition* (New York, 1960), 186-205. Nye, *Politics*, 121-22; Faulkner *Reform*, 272-75.

[12]Gardiner and Nye, *Wizard*, 1, 30.

[13]L. Frank Baum, *The Wonderful Wizard of Oz*, 11-13. All quotations cited in the text are from the inexpensive but accurate Dover paperback edition (New York, 1960).

[14]Henry Nash Smith says of Garland's works in the 1890s, "It has at last become possible to deal with the western farmer in literature as a human being instead of seeing him through a veil of literary convention, class prejudice or social theory." *Virgin Land*, 290.

[15]Hicks declares that from the start "The Alliance and Populist platforms championed boldly the cause of labor." *Revolt,* 324. See also Bryan's Labor Day speech, *Battle*, 375-83.

[16]Faulkner, *Reform*, 142-43.

[17]Richard Hofstadter (ed.), *Great Issues in American History* (New York, 1960), II, 147-53.

[18]Bryan, *Battle*, 617-18, "During the campaign I ran across various evidences of coercion, direct and indirect." See Hicks, *Revolt*, 325, who notes that "For some reason labor remained singularly unimpressed" by Bryan. Faulkner finds overt pressure as well, *Reform*, 208-9.

[19]Faulkner, *Reform*, 257-58.

[20]C. Vann Woodward, "Our Past Isn't What It Used to Be," *The New York Times Book Review* (July 28, 1963), 1; Hofstadter, *Tradition.*

Ethnic Germans in the Banat: Forgotten—Yet Timely—History

By Stefan Bastius

The Banat was a fertile and mineral-rich belt of land located in northern Romania and included strips of Serbia and Hungary, settled centuries ago by ethnic Germans. It was a highly progressive area, more so even than Germany proper. But at the end of World War II, the land was devastated and shamefully depopulated by the Allies. Many Banat Germans were even placed in extermination camps—a fact you will never hear about from establishment historians.

My native village, Kudritz, lay near the easternmost extent of the Banat, at the foot of the Carpathian Mountains. It was entirely German, but has been "ethnically cleansed," as the popular expression now terms it, and its history either forgotten or suppressed. The history of the area is worth retelling in summary form. "Multi-ethnic" is a mild word for the diversity of its population over centuries: Hungarians, Serbs, Jews, Bulgarians, Gypsies, Romanians, and Germans. The German immigrants served first and foremost as a bulwark against the advance of the Turkish power.

The Turks, who defeated the Hungarians at Mohacs in 1526, stayed in the Banat until their expulsion in 1717 by the army of Prince Eugene. The land, economically ruined and almost depopulated, was to be resettled, above all, in order to keep the Turks away from Vienna.

What induced German farmers, craftsmen and southeastern Banat miners to leave their homelands? They wanted to escape serfdom. The "Colonization Patent" of Emperor Leopold I (1658-1705) in Vienna contained tempting inducements which made it easier to give up the old homelands and to depart: tax exemption for three years, free land and the right to build. They were exempted from serfdom of any sort. Some were lucky, but others were disappointed. The work of the settlers was repeatedly disrupted by invading Turks and by roving and plundering rabble (mainly of Hungarian and Romanian nationality). The first settlers came to Banat after 1719. Among the first established settlements were Werschetz, Weisskirchen and Kudritz, with settlers from Lorraine and the headwaters of the Moselle River. The so-called First Swabian Trek under Karl IV (1711-1740) lasted from 1723 to 1726. The new settlers were not only German farmers, but also many demobilized soldiers of Prince Eugene's army; later also prisoners from the Seven Years War as well as Italians and Spaniards. The latter is documented by the fact that Betschkerek was originally called New Barcelona at the time of settlement.

The first large-scale invasion by the Turks occurred in 1738. The last invasion, which destroyed the settlements in the southern Banat, occurred in 1788. Emperor Joseph II of Austria himself was the cause of this because he, as an ally of Czarina Catherine II of Russia, declared war on Turkey when Russia and Turkey were contending for control of Crimea, which was Turkish at the time.

This brought hard times again for Kudritz and the city of Werschetz. The Turks streamed across the Danube. As Felix Milleker reported in his *History of the Temesvar Banat*, the Romanians from the neighboring villages used the occasion to enrich themselves at the expense of the German settlers. The following is stated in a report about the Cuirassi Regiment No. 7:

> **On September 30, 1788, Capt. Hoffnungswald and Lt. Kotechel, with 60 cuirassiers [armored cavalrymen], near Kudritz, met 300 marauding Romanians, killed 130, captured 45 and dispersed the rest. On October 10, with Lt. Mazkievitz, in a skirmish near St. Mihaly and St. Janosch, with 40 cuirassiers, they caused 100 spahis and janissaries to flee and pursued them as far as the Long Entrenchment near Alibonar.**

In Werschetz, Jacob Hennemann, together with 50 faithful and brave citizens, including seven Serbs, prevented the Turks from capturing the city. These events are commemorated under the name of "The Werschetz Deed," which has been documented by a wall painting in the Catholic church in Werschetz, built in 1860. The following inscription is beneath the painting: "Dedicated to Jacob Hennemann and his faithful, the defender of the community and its church in the Turkish War of 1788."

Hard times, wars and sicknesses (the plague, cholera and swamp fever) were overcome. The Temes Canal (1723) and the Bega-Berzowa Canal (1768) were constructed; Germans drained the swamps and turned them into fertile, arable land. Around 1790, the charcoal burner Matthias Hammer found hard coal near Steierdorf. They started again to work the ore mines around Reschitz, Steierdorf, Anina and Orawitza which had been known since Roman times. Some of the silver coins of the monarchy were coined with silver from

the mines of the Banat. The silver ore, mined and concentrated in the Banat, was transported at the time as far as Schemnitz (today Banska Stiavanica) in Moravia, northwest of Pressburg, for melting. The enormous distance was covered first from Orschowa on the Danube and then in Moravia by land.

In 1690, when the Turks reconquered Belgrade, which had been liberated in 1688, many Serbs, under the leadership of Patriarch Cernojewitsch, fled across the Danube and settled in the Banat and as far north as Raz-Keve near Budapest. The Orthodox Serbs remained with their priests an independent group. They received permission from the emperor to stay in Banat until their homeland—Old Serbia of today—was liberated from the Turks.

Around 1790 discontent among Slavs started to grow. That of the Croats increased under Jelacic and that of the Serbs under the Patriarch Rajecic until the revolution started in 1848. Encouraged by the monarchy, Serbs were fighting for the preservation of their nationality. Their political movement—Illyrism—represented the beginning of everything that happened after the revolutionary days. In the beginning, the Serbian refugees were cattle breeders and nomads. Around 1742 they were settled in military villages inside the military border area of the southern Banat (the Illyrian border regiment was dissolved in 1881). They represented the first armed line of defense against Turkish attacks. Moreover, during the 1848 revolution they were an armed group who valiantly fought on the side of the emperor against the Hungarians and against the German settlers in the Danube area, but very soon also for their own national aims.

Nevertheless, under Maria Theresa and her son Joseph II, the settlement of the Banat during the Second (1763-73) and Third (1781-86) Swabian Treks made enormous progress. In spite of heavy reverses, after a few years the imperial Banat became the granary of Europe.

Adam Müller-Guttenbrunn, the most important native poet of the region, described in his novel *The Great Swabian Trek* (1913) what had been the intended aim of the colonization by Germans, as seen in the Vienna Court and as described in secret memoranda. He wrote: "to germanize the kingdom, or at least a part thereof, and to temper the Hungarian tendency toward revolution by Germans and to encourage their hereditary king to steady loyalty." However, at the end of the 19th century, everything German got into great difficulties due to Hungarian nationalism.

At the time of Napoleon's Continental Blockade (1809-14), the Banat was already a chief supplier of grain, coal, ore (iron, copper, silver) and wine. By a few years later, Werschetz had become the biggest wine producer of Europe, even the world. From the mining area of Anina, a railroad was built (1846-56) to Bazias on the Danube and in 1857 a railroad from Szeged to Temesvar. The first German railroad, from Nuremberg to Fürth, was built in 1835.

A telegraph office was built in 1855 in Temesvar and Orsova in 1857. Temesvar already had gas lighting, long before most cities in Europe. The first steam mill of the Banat was built in 1861 in Werschetz.

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In the former homelands of the emigrants, in the west of Germany, there were also increasing demands by the people for a parliament elected by the people. In March 1848 there was a revolution in Vienna. Prince Metternich was overthrown. After the revolutionary fighting, however, Emperor Francis Joseph II, still young at the time, allowed Metternich's old absolutist form of government to continue until 1867. During the revolutionary fights of 1848 in Werschetz, Pantschowa, Weisskirchen and also near Temesvar until the defeat of the rebellious Hungarians at Vilagos on August 13, 1849, the Swabians were on the side of the Hungarians—thus, against the Austrians. Vienna, obviously afraid of Hungarian nationalism, preferred to take the Swabians as allies, without discerning the consequences that would follow. But the Swabians in the Banat did discern them. Their warnings, for instance the Bogarosch Swabian petition, were not accepted by Vienna. The Serbs were even regarded by the election of a *wojwoda* (tribal prince). The imperial decree of 1849 granted to the Serbs, particularly the border guards in the military border area, equal rights and freedom. Nobody was thinking anymore about the return of the Serbs who had come under Cernojewitsch. They ignored the days of terror which Serbs, under Archbishop Rajecic, had perpetrated in Weschetz and Weisskirchen after the withdrawal of the Hungarian redcaps. This was the first time to grab German houses and fields, but only in 1919 did the Serbs finally succeed in gaining political power in all the Wojwodina (Srem, Batschka, Banat). [It needs to be recalled that the Jesuit order in Austria—several times—tried to forcibly convert the Serbs to Catholicism.—Ed.]

Already in 1788, Empress Maria Theresa had yielded to Hungarian demands and handed over the Banat to the administration of Hungary. Until then the Banat had been imperial territory. The "magyarization" of the Banat Swabians had begun. Whoever wanted to be successful in life became a "magyarone." Gross became Nagy, Klein became Kis. The craziest results were created whenever the authorities used Hungarian spelling when writing down German names. The Hungarian spelling of the name "Sorge" was "Szorge." Likewise, my name "Bastius" was spelt "Basztiusz" in Hungarian church books. In my case, no disparagement was possible. But Sorge had serious difficulties when applying to the German Naturalization Office for citizenship, because they thought "Szorge" was a Polish name.

The Hungarian restraints on German endeavors to improve themselves economically were allowed to increase, particularly after the compromise with the Hungarians in 1867. Already between 1876 and 1892, the Hungarian language was introduced for teaching in all German elementary schools. In this manner the Germans were to be made into Hungarians. Hungarian was considered to be distinguished. Embracing the profit motive, many Swabians became victims of magyarization.

After the peace treaties of Versailles and Trianon of 1919, the Germans in the southeast were no longer supported by Germany and Austria and were left to themselves. The victors of the First World War divided the Banat into a larger part, which was given to Romania, and a smaller part, given to Yugoslavia. Hungary retained only a small sliver south of the Maros River. It was an arbitrary border, slicing a prosperous country in two. Many people opposed it in vain.

For instance, my home village Kudritz lost most of its incorporated territory. The jobs in the mines and steel plants around Reschitz were beyond the border. The wine from Kudritz had no market because the nearest city, Werschetz, produced a sufficient quantity itself. Due to the increased tax burden which the new state of the Serbs, Croats and Slovenes imposed on its German citizens, poverty

spread. Nevertheless, the Swabians—or ethnic Germans—were diligent, and the economy slowly recovered again.

As a reaction and in order to increase the cohesion among Germans, the Swabian-German Cultural Association (SDKB) was founded in 1920. Although its character was, to start with, preponderantly that of a cooperative ("*Agraria*") and cultural association, the Pribicevic government prohibited it at first—but then allowed it again. However, in the higher school classes only Serbian was used as the teaching language. Hardly anything was mentioned about German history but rather about the Serbs' uprising under Karadjordjevic against the Turks or about the victory on the Salonica front over the Austrians during World War I.

After 1936 nationalism also spread gradually among the people in the Banat. German consciousness became particularly popular among youth groups. They were no longer willing to submit to Serbian provocations. Already Tito's slanderous authors claimed to detect fascist attitudes among the ethnic Germans ("*Volksdeutsche*").

Most of our parents were not familiar with the Serbian language. In order to intimidate and irritate the Swabians, they were often asked in offices (post office, railroads, the courts) to speak Serbian: "*Govori srpski, da te ceo svet razume!*"—"Speak Serbian, so all the world can understand you!"

Nothing was left of the Habsburgs' efforts to give equal rights to all their subjects. Rising nationalism, in its chauvinist variant, destroyed these beginnings and led the peoples of the southeast into the catastrophe after 1944.

The Balkan campaign of 1941 against Yugoslavia resulted in a confused new split-up of Yugoslavia. There were diplomatic struggles for the Banat between Horthy's Hungary and Antonescu's Romania. There was the danger that these two countries would go to war against each other to gain the fertile plain east of the Theiss River. In order to prevent such a war, the German government decided to place the Yugoslavian part of the Banat under military administration. The Germans in the Banat were highly satisfied to come under German administration after all.

However, the enthusiasm soon waned when, as of 1942, most men were forced to join the Waffen-SS Division Prinz Eugen as "volunteers." Their participation in the war against Tito's partisans with all its hardships for both sides supplied in 1944 the ground for the final expulsion and annihilation of the Danube Swabians from all of Yugoslavia. This had already been decided back in 1943 by Tito's central committee in Jajca. In order to provide laborers in the fields and vineyards, Serbs were forced to work on German farms. There were many who cooperated in German houses, but there also were many others who felt they were treated unjustly, who refused to work and always had difficulties with the police. These Serbs returned to these houses in October 1944. They turned the lives of former housewives and of many others in the German villages into a living Hell. Many Germans were murdered and beaten to death, even before the aroused rabble and Tito's partisans were torturing the Germans to death in labor and starvation camps in accordance with official instructions. Only those who had sufficient strength left were able to escape in 1946-47 from the camps to Austria and freedom. About 30 percent of the German population did not survive the camps. This happened after the war had ended. In the Banat, the terror by the partisans did not begin until the war had ended.

In closing, one should ask the following question: How could such catastrophe happen to us after 1944? As early as 1848, when the Serbs went on a plundering rampage, one could see what happens when the rabble rules. And when the demands of the expulsion of the Germans were repeated after 1919, could no one foresee the consequences for resettlement before the disaster of 1944 occurred? Much suffering and death of innocent people in the extermination camps (Rudolfsgnad, Werschetz, Kudritz, Moldorf, Gakovo, Mitrvica, Kruschewlje) could have been prevented. Most all the people in the Banat stayed at home because it was too late to escape. And even in the internment camps in the U.S.S.R., we still believed in the final victory as late as the beginning of 1945. The Germans from Dobrudscha and Bessarabia who were resettled to the Warthegau back in 1943 suffered the same fate as the Germans from Banat.

Today, our expulsion is history, too—forgotten history. Economically and politically we have been integrated in Germany, and nobody would think of returning to our ancestral Banat. ❖

Josep Broz Tito's tyranny and violence did not stop merely with abusing Serbs, Croats and Slovenes, but with the Banat Germans, as well. His elimination of thousands of these Germanic-speakers is one of the untold war crimes of World War II.

CHAMP FERGUSON
CONFEDERATE MARTYR

CHAMP FERGUSON, a legendary Confederate partisan ranger, was easily the most notorious among the many such men who fought to control the Upper Cumberland Plateau region along the Tennessee and Kentucky borders. Nominally holding the rank of captain in the Confederate Army, Ferguson led his own company of independent cavalry. When not making the most of every opportunity to harass and intimidate Unionists in the area, Ferguson acted as a scout for Gen. John Hunt Morgan, and was for a time attached to the command of Gen. Joseph Wheeler. His company was under Wheeler's command when they took part in the Battle of Saltville, Virginia.

Named after his grandfather, Champion Ferguson, the pioneer Spring Creek settler, Champ Ferguson was born November 29, 1821, on a branch of Spring Creek about one and a half miles from Elliott's Cross Roads. Champ's education was extremely limited. He said, "I never had much schooling, but I recollect of going to school about three months, during which time I learned to read, write, and cipher right smart." He grew up on a farm, and this was his vocation before the "War of Northern Aggression." He was apparently an enterprising trader because at the beginning of the war he owned several small tracts of land in Clinton County, Kentucky.

He liked to hunt; hunting not only enabled him to get out into the mountains that he loved, but it was also a means of putting food on the table for his family. He made long hunting trips through the Cumberlands, and in the process gained an intimate knowledge of the foothills and mountains, a knowledge that was to prove invaluable during the war years in enabling him to elude the Union guerrillas and federal soldiers who hunted him relentlessly.

Ferguson enlisted just prior to the Battle of Mill Springs (January 19, 1862). Around the time of the Battle of Mill Springs, Ferguson was a private in the independent cavalry command of Captain Scott Bledsoe. According to testimony by A.J. Capps, of Capt. J.W. McHenry's command, Ferguson was raising an independent company in April of 1862, and was commissioned by the secretary of war as captain (some sources have Ferguson being commissioned by then East Tennessee commander, Gen. Kirby-Smith).

In June of 1862, Ferguson and some of his command attached themselves to Morgan's cavalry command as scouts, and acted in that capacity on Morgan's Kentucky raids. Ferguson was also attached at times to the commands of Gens. John C. Breckenridge and Joseph Wheeler in late 1864 and 1865. Most often, however, Ferguson operated as an independent cavalry command. He surrendered under verbal promise of parole on May 23, 1865; whereby Federal cavalry captured him at home on May 26, 1865. Ferguson was summarily arrested and charged with over 50 counts of murder. He was taken to Nashville, Tennessee for trial.

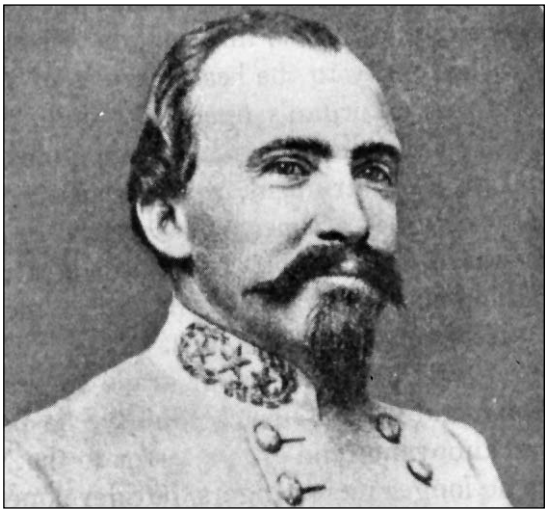
In the trial, lasting from July 11 through September 26, 1865, a military tribunal called witness after unreliable witness against Ferguson, all the while denying his counsel every opportunity to present a competent case in his defense. Some of his purported victims remained nameless, and many of the other charges were wholly unsupported by either witnesses or documentation. Ferguson was found guilty of "war crimes."

On October 10, orders affirming his conviction and sentencing him to death by hanging were issued. On Friday, October 20, 1865, the order of execution was supposedly carried out while Ferguson's wife, Martha Owen Ferguson, and 16-year-old daughter Ann Elizabeth, watched. Thus it came to be that Ferguson joined Henry Wirz, commandant of the Confederate prison at Camp Sumter (Andersonville), as the only two former Confederates of any rank or position to be executed for alleged "war crimes."

Martha is said to have told her husband to "Die like a man, Champ." By most accounts he did just that. However, a mystery remains. The following text is from an "Afterword" to the Ferguson biography (*Champ Ferguson, Confederate Guerrilla* by Thurman Sensing, originally published in 1942 and currently in print from Vanderbilt University Press), and was written by the son of the author:

I thought I'd found Champ back in 1941 when my father and I went looking for him in that old graveyard on the Calfkiller River. Maybe I was wrong. According to a story I read in *The Cookeville Herald-Citizen*, there was a conspiracy between Champ and the military. The theory is that the military felt that Champ should not be hanged because many others as guilty as he had been paroled. The story is that the military enclosed the undersection of the scaffold and that a ring of soldiers completely encircled it. When the hangman cut the rope and Champ dropped through the trap door, they quickly untied the loose knot and placed Champ in the casket alive. The casket was then placed on a waiting wagon, which Champ's wife and daughter drove out of town. When they were out of Nashville, Champ climbed out of the casket, and the three rode all the way to Indian Territory in Oklahoma, where they took new names and took up farming and ranching for a living.

It's an interesting story. But if it is true, who is buried in the grave I found marked "Capt. C. Furguson"? Are we to assume that his wife Martha didn't know how to spell his name? Or that someone else in on the conspiracy misspelled it and put up a slab of limestone at a fake grave so that everybody would think Champ had really been hanged? What did Col. Shafter whisper to Champ in a low undertone that made Champ's face light up noticeably? Did he tell him about the conspiracy and that he would be saved by the military? We'll never know, but the legend lives on. ❖



Gen. John Hunt Morgan (pictured, Ferguson's partisan commander) was a crafty fellow and once escaped from the State Penitentiary at Columbus, Ohio, by tunneling. He returned to the field Nov. 27, 1863.

Richard Wagner:

The Jewish Influence on Music

By Richard Wagner

For 50 years it was taboo to perform famed German composer Richard Wagner's works in Israel because the great composer disliked Jews. What did Wagner actually say about the Jewish race? We have reprinted it here, so you can read it in his own words: Wagner's famous article "Jewish Influence on Music" was first published in 1850. Question: Does American culture adequately thrust aside Jewish manipulation?

In the *Neue Zeitschrift fur Musik* not long ago, mention was made of "an Hebraic art-taste"; a criticism and a defense of that expression neither should, nor could, stay lacking. Now it seems to me important to clear up the matter lying at bottom of all this, a matter either glossed over by our critics hitherto, or only touched in an outburst of excitement. It will not be a question, however, of saying something new, but of explaining that unconscious feeling which proclaims itself among the people as a rooted dislike of the Jewish nature; thus, of asserting something really existing, and by no means of attempting to artfully breathe life into an unreality through the force of any sort of fancy. Criticism goes against its essence, if, in attack or defense, it tries for anything else.

Since here it is merely in respect of art, and especially of music, that we want to explain to ourselves the popular dislike of the Jewish nature, even at the present day, we may completely pass over any concern with this same phenomenon in the field of religion and politics. In religion the Jews have long ceased to be our hated foes,—thanks to all those who within the Christian religion itself have drawn upon themselves the people's hatred—thanks to our pietists and Jesuits, who have attracted all religious hatred toward themselves, so that with their eventual downfall religion in its present meaning, which has rather been that of hate, than love, will presumably have also come to naught. In pure politics we have never come to actual conflict with the Jews; we have even granted them the erection of a Jerusalemitic realm, and in this respect we have rather had to regret that Herr von Rothschild was too keen-witted to make himself King of the Jews, preferring, as is well known, to remain "The Jew of the Kings." It is another matter, where politics become a question of society: here the isolation of the Jews has been regarded as a challenge to human justice. When we strove for emancipation of the Jews, however, we became rather the champions of an abstract prin-

In their childhood, Richard Wagner and his half-sister Cäcilie were so poor that, while waiting for their mother in the rain, they had only one pair of boots to share between them. This is one of many drawings of Wagner done by his "old comrade" Ernst Benedikt Kietz.

ciple, than of a concrete cause; just as all our liberalism was a not very lucid mental sport—since we strove for freedom of the Folk without knowledge of that Folk itself, nay, with a dislike of any genuine contact with it—so our eagerness to level up the rights of Jews was far rather stimulated by a general idea, than by any real sympathy; for, with all our speaking and writing in favor of Jewish emancipation, we always felt instinctively repelled by any actual contact with them.

Here, then, we touch the point that brings us closer to our main inquiry: we have to explain to ourselves the involuntary repellence inspired in us by the nature and personality of the Jews, so as to vindicate that instinctive dislike which we plainly recognize as stronger and more overpowering than our conscious zeal to rid ourselves of it. Even to-day, we only purposely belie ourselves in this regard when we think it necessary to hold immoral and taboo all open proclamation of our natural repugnance against the Jewish nature. Only in the most recent times do we seem to have realized that it is more rational to rid ourselves of that strenuous self-deception, so as quite soberly instead to view the object of our violent antipathy and bring ourselves to understand a repugnance still remaining with us in spite of all our liberal bedazzlement. To our astonishment we perceive that in our liberal battles we have been floating in the air and fighting clouds, whereas the whole fair soil of material reality has found an appropriator whom our airy flights have very much amused, no doubt, yet who holds us far too foolish to reward us by relaxing one iota of his usurpation of that material soil.

Quite imperceptibly the "Creditor of Kings" has become the King of Creeds, and we cannot really take this monarch's pleading for emancipation as otherwise than uncommonly naive, seeing that it is much rather we who are shifted into the necessity of fighting for emancipation from the Jews. According to the present constitution of this world, the Jew in truth is already more than emancipated; he rules and will rule, so long as money remains the power before which all our activities and our dealings lose their force. That the historical adversity of the Jews and the rapacious rawness of Christian-German potentates have brought this power within the hands of Israel's sons—this needs no argument of ours to prove. That the impossibility of carrying further any natural, any "necessary" and truly beauteous thing, upon the basis of that stage at which the evolution of our arts has now arrived, and without a total alteration of that basis—that this has also brought the public art taste of our time between the busy fingers of the Jew, however, is the matter whose grounds we have here to consider somewhat closer. What their thralls had toiled and moiled to pay the liege-lords of the Roman and the Medieval world, today is turned to money by the Jew: who thinks of noticing that the guileless-looking scrap of paper is slimy with the blood of countless multitudes? What the heroes of the arts, with untold strain consuming lief and life, have wrested from the art-demon through two millennia of misery, today the Jew converts into an art-bazaar: who realizes that today's mannered bric-a-brac is glued together by the hallowed sweat of 2,000 years?

The Wartburg, a castle near Wisenach in central Germany, completed in 1070, became, by the 19th century, a shrine for German nationalism.

We have no need to first substantiate the be-Jewing of modern art; it springs to the eye, and thrusts upon the senses, of itself. Much too far afield, again, should we have to fare, did we undertake to explain this phenomenon by a demonstration of the character of our art history itself. But if emancipation from the yoke of Judaism appears to us the greatest of necessities, then it is truly important to prove the necessity for this war of liberation. This we cannot do from an abstract definition of the phenomenon per se, but only from an accurate acquaintance with the nature of that involuntary feeling which expresses itself as an instinctive repugnance against the Jews' prime essence. Through a study of this feeling it must become plain to us what we hate in that essence; what we then know definitely we can make head against; nay, by the very act of laying the demon bare, we may even hope to rout the demon from the field, whereon he has only been able to maintain his stand beneath the shelter of a twilight darkness—a darkness we good-natured Humanists ourselves have cast upon him to make his aspect less loathsome.

The Jews' sense of beholding has never been of such a kind as to let plastic artists arise among them; forever have their eyes been busied with far more practical affairs, than beauty and the spiritual substance of the world of forms. We know of not one Jewish architect or sculptor in our times, so far as I am aware. Whether recent painters of Jewish descent have really created in their art, I must leave to connoisseurs to judge; presumably, however, these architects occupy no other standing toward their art, than that of modern Jewish composers towards music—to whose fuller investigation we now turn.

The Jew, who is innately incapable of announcing himself to us artistically through either his outward appearance or his speech, and least of all through his singing, has nevertheless been able in the widest spread of modern art varieties, to wit, in music, to become the rulers of public taste. To understand this phenomenon, let us first consider how it was possible for the Jew to become a musician.

From that turning point in our social evolution where money, with less and less disguise was raised to the virtual patent of nobility, the Jews—to whom money-making without actual labor, i.e. usury, had been left as their only trade—the Jews not merely could no longer be denied the diploma of a new society that needed naught but gold, but they brought it with them in their pockets. Wherefore our modern culture, accessible to none but the well-to-do, remained the less a closed book to them as it had sunk into a venal article of luxury. Henceforward, then, the cultured Jew appears in our society; his distinction from the uncultured, the common Jew, we now have closely to observe. The cultured Jew has taken the most strenuous pains to strip off all the obvious tokens of his lower co-religionists; in many a case he has even held it wise to make a Christian baptism wash

away the traces of his origin. This zeal, however, has never got so far as to let him reap the hoped-for fruits: it has conduced only to his utter isolation, and to making him the most heartless of all human beings; to such a pitch, that we have been bound to lose even our earlier sympathy for the tragic history of his stock. His connection with the former comrades in his suffering, which he arrogantly tore asunder, has remained impossible for him to replace by a new connection with that society into which lie has soared up. He has the benefit of intercourse only with those who need his money: and never yet has money thriven to the point of knitting a goodly bond between man and man. Alien and apathetic stands the educated Jew in the midst of a society he does not understand, with whose tastes and aspirations he does not sympathize, whose history and evolution have always been indifferent to him. In such a situation have we seen the Jews give birth to thinkers. The thinker is the backward-looking poet; but the true poet is the foretelling prophet. For such a prophets-office nothing can equip, save the deepest, the most heartfelt sympathy with a great, and like-thinking community to whose unconscious thoughts the poet gives exponent voice. Completely shut from the community, by the very nature of his situation; entirely torn from all connection with his native stock—to the more genteel Jew his learnt and paid-for culture could only seem a luxury, since at bottom he knew not what to do with it.

Now, our modern arts had likewise become a portion of his culture, and among them more particularly that art which is just the very easiest to learn—the art of music, and indeed that music, which, severed from her sister arts, had been lifted by the force and stress of grandest geniuses to a stage in her universal faculty of expression where either, in new conjunction with the other arts, she might portray aloud the most sublime, or, in persistent separation from them, she could also portray at will the deepest bathos of the trivial.

Naturally, what the cultured Jew had to offer, in the aforesaid situation, could be nothing but the trivial and indifferent, because his whole artistic bent was in truth a new luxurious, needless thing. Either as his whim inspired, or to suit some interest lying outside art, he could express himself now this way, now the other. Never was he driven to speak out a definite, a real and necessary thing, he merely wanted to speak no matter what; so that, naturally, the how was the only "moment" left for him to care for. At present no art affords such plenteous possibility for talking aloud without saying any real thing, as that of music, since the greatest geniuses have already said whatever there was to say in it as an absolute, separate art. When this had once been spoken out, there was nothing left but to copy—to copy, indeed with quite distressing accuracy and deceptive likeness, just as parrots reel off human words and phrases but also with just as little real feeling and expression as these foolish birds. Only in the case of our Jewish music-makers this mimicked speech presents one marked peculiarity—that of the Jewish style of talk in general, which we have more minutely characterized above.

Although the peculiarities of the Jewish mode of speaking and singing come out the most glaringly in the commoner class of Jew, who has remained faithful to his fathers' stock, and although the cultured son of Jewry takes untold pains to strip them off, nevertheless they show an impertinent obstinacy in clinging to him. Explain his mishap by physiology as we may, yet it also has its reason in the aforesaid social situation of the educated Jew. However much our luxury-art may float in well-nigh nothing but the ether of our self-willed fantasy, still it keeps below one fiber of connection with its natural soil, with the genuine spirit of the Folk. The true poet, no matter in

Cosima Wagner gazes up at her husband in Vienna in 1872.

what branch of art, still gains his stimulus from nothing but a faithful, loving contemplation of instinctive life, of that life which only greets his sight amid the Folk. Now, where is the cultured Jew to find this Folk? Not, surely, on the soil of that society, in which he plays his artist-role? If he has any connection at all with this society, it is merely with that offshoot of it, entirely loosened from the real, the healthy stem; but this connection is an entirely loveless one and this lovelessness must ever become more obvious to him if for the sake of foodstuff for his art he investigates that society's foundations: not only does he here find everything more strange and unintelligible, but the instinctive ill-will of the Folk confronts him here in all its wounding nakedness, since—unlike its fellow in the richer classes—it here is neither weakened down nor broken by reckonings of advantage and regard for certain mutual interests. Thrust back with contumely from any contact with his Folk, and in any case completely powerless to seize its spirit, the cultured Jew sees himself driven to the taproot of his native stem, where at least an understanding would come by all means easier to him. Willy-nilly he must draw his water from this well; yet only a how, and not a what, rewards his pains. The Jew has never had an Art of his own, hence never a life of art-enabling import, not even today does it offer to the searcher anything but a peculiar mode of expression—and that, the mode we have characterized above. Now the only musical expression offered to the Jew tone-setter by his native Folk, is the ceremonial music of their Jehovah-rites;

Götterdämmerung *is the only* Ring *opera to include a full-blown chorus. Here Birgit Nilsson is seen as Brünnhilde.*

the Synagogue is the solitary-fountain whence the Jew can draw art-motives at once popular and intelligible to himself. However sublime and noble we may be minded to picture to ourselves the musical service of God in its pristine purity, all the more plainly must we perceive that that purity has been most terribly sullied before it came down to us: here for thousands of years has nothing unfolded itself through an inner fullness of life, just as with Judaism at large, everything has kept its fixity of form and substance. But a form which is never quickened through renewal of its substance, must fall to pieces in the end; an expression whose content has long since ceased to be the breath of feeling, grows senseless and distorted. Who has not had occasion to convince himself of a divine service of song, presented in a real Folk-synagogue? Who has not been seized with a feeling of the greatest revulsion, of horror mingled with the absurd, at hearing that sense-and-sound confounding gurgle, yodel and cackle, which no international caricature can make more repugnant than is offered here in full, in naive seriousness?

If this going back to the Folk-source is as unpurposed with the cultured Jews, as unconsciously enjoined upon him by necessity and the nature of the thing, as with every artist: with just as little conscious aim, and therefore with an insuperable domination of his whole field of view, does the hence-derived impression carry itself across into his art productions. Those rhythms and *melismi* of the Synagogue-song usurp his musical fancy in exactly the same way as the instinctive possession of the strains and rhythms of our Folksong and Folkdance served as an effective shaping-force of the creators of our art-music, both vocal and instrumental. To the musical perceptive-faculty of the cultured Jew there is therefore nothing seizable in all the ample circle of our music, either popular or artistic, but that which flatters his general sense of the intelligible: intelligible, however, and so intelligible that he may use it for his art, is merely that which in any degree approaches a resemblance to the said peculiarity of Jewish music. In listening either to our naive or our consciously artistic musical works, however, were the Jew to try to probe their heart and living sinews, he would find here really not one whit of likeness to his musical nature; and the utter strangeness of this phenomenon must scare him back so far that he could never pluck-up nerve again to mingle in our art-creating. Yet his whole position in our midst never tempts the Jew to so intimate a glimpse into our essence: wherefore, either intentionally, provided he recognizes this position of his toward us, or instinctively (if he is incapable of understanding us at all) he merely listens to the barest surface of our art, but not to its life-bestowing inner organism; and through this apathetic listening alone, can he trace external similarities with the only thing intelligible to his power of view, peculiar to his special nature.

To him, therefore, the most external accidents on our domain of musical life and art must pass for its very essence; and therefore, when as artist he reflects them back upon us, his adaptations needs must seem to us outlandish, odd, indifferent, cold, unnatural and awry; so that Judaic-music work often produces on us the impression as though a poem of Goethe's, for instance, were being rendered in this jargon with amazing lack of expression, so does the Jew musician throw together the diverse forms and styles of every age and every master. Packed side by side, we find the formal idiosyncrasy of all the schools is talking-at-all-hazards and not the object which might make that talk worth doing, so this clatter can only be made at all exciting to the ear by its offering at each instant a new summons to attention, through a change of outer-expressional means. Inner agitation, genuine passion, each finds its own peculiar language at the instant when, struggling for an understanding, it girds itself for utterance: the Jew, already characterized by us in this regard, has no true passion, we perceive naught but sluggishness; the opposite of sluggishness, however, is nothing but that pricking unrest which we observe in Jewish music-works from one end to the other, save where it makes place for that soulless, feelingless inertia. What issues from Jewish attempts at creating art, must necessarily therefore bear the attributes of coldness and indifference, even to triviality and absurdity; and in the history of modern music we can but class the Judaic period as that of final unproductivity, of stability gone to ruin. ❖

1939 ECONOMICS UNDER THE FUEHRER

AN EYEWITNESS ANALYSIS OF GERMANY'S AMAZING ECONOMIC TURNAROUND

BY WILHELM BAUER, PH.D.

The following is based on a lecture which Dr. Wilhelm Bauer gave at the Amerika-Institut, Berlin, on August 11, 1938, before a group of American professors headed by Dr. Bruner of Teachers College, Columbia University, New York. It provides a short, systematic sketch of the various measures of economic policy undertaken by the German government in the course of a few years in order to regulate production and consumption in accordance with the aims of German economic policy.

The basis for all government intervention in business in Germany is to be found in the National Socialist conception of the relation between business and the state. According to the German theory business is subordinated to the state. Formerly, it was believed that the fate of the state and of the nation lay in business, for it was said that business was of such great importance and so powerful that it controlled the state and determined state policies.

In the National Socialist state the relation between business and state is just the contrary. Today the state or state policy controls or rules business.

I must emphasize that in National Socialist eyes the state incorporates in itself no absolute value as is the case, for instance, in an absolute monarchy. The supreme value is the nation which we call in German *Volksgemeinschaft*, the community of the nation. The state is only the form of organization and the manifestation of the will of the people.

This means that the state is not concerned with economic conditions as long as they do not conflict with the welfare of the nation. The principle of private initiative has been maintained. However, where it seems necessary to bring business into line with the welfare of the nation, the state will not hesitate to intervene and direct business into the desired channels. In Germany, contrary to the usual belief, we have no "planned economy," but rather a "directed" economy if I may use such an expression.

Aims of Regulation of Production

The aims of the present regulation of production can be summarized in a few words. First, the securing of supplies of raw materials for industry. All measures serving this aim are included in the Four-Year Plan, the aim of which is to make Germany as independent as possible of imports by increasing domestic production.

Second, an increase in domestic agricultural production with the aim of making Germany, as far as possible, self-sufficient in the field of foodstuffs.

Germany has only a few raw materials and has always been faced with the necessity of importing the greater part of her raw material requirements. But as you realize, imports can only be paid for out of export proceeds or other credit items in the balance of payments such as shipping, insurance or proceeds from capital investments abroad. As a result of the war, Germany is no longer a creditor but a debtor country. In other words, she was burdened with a tremendous indebtedness and had at her disposal no great income from investments abroad, while her other income from abroad is today less than it was before the war. Germany must therefore limit her imports to the extent of her exports, with the consequence that Germany's raw material and foodstuffs imports are dependent on the amount of goods which other countries are able and willing to take from her in payment.

Indirect and Direct Regulation

The German government follows no definite theory in establishing the methods by which intervention in the field of production is to be accomplished. This is one of the most characteristic traits of National Socialist economic policy. In combating unemployment, the government did not follow one theory such as the theory of direct public works or the theory of the stimulation of private initiative, but followed both theories impartially according as to which seemed best at the

time. The same is true of the regulation of production. The various measures may be classified as: 1. indirect and 2. direct. The state undertakes indirect measures when it intervenes not in production and capital investment themselves but in conditions which govern them.

There are four special groups of indirect measures:

1. Regulation of taxes, especially reduction of taxes.

For example, in order to revive automobile production, which was at an extremely low level, and thus to stimulate motorization in Germany, which had lagged far behind the level of motorization in other countries, as early as 1933 the Government abolished the tax on all new passenger cars, later extending this to all automobiles. This made automobiles much cheaper and increased the sales of the industry. In the last five years, these measures together with the economic upswing have brought about a great advance in automobile sales and a great improvement in German motorization. In 1932, only 19 out of every 1,000 people in Germany owned cars as compared with 41 in France and 37 in Great Britain; today, however, the figure for Germany is 35 in every 1,000, as compared with about 51 per thousand in France and Great Britain.

A further example of regulation of production by means of tax reductions was the exemption of short term capital goods from income tax. After 1933 the value of these goods could be deducted from taxable income of the individual and from the taxable profits of an enterprise. This stimulated the purchase of such goods and was a means of increasing the low activity of the capital goods industry. The elasticity of the National Socialist economic policy can be seen in the fact that this measure was repealed as soon as the capital goods industry was fully employed.

2. The second means of indirect regulation of production is price policy.

This can take place in two ways: by a reduction in costs and by an increase in, or guarantee of, sales prices. These methods have been chiefly used in the field of agriculture, where production reacts quickly to price changes. An example of this reduction may be seen in the prices for artificial fertilizer, farm machinery and agricultural implements. On the other hand, by a scaling of farm prices it has been possible to increase considerably the acreage given over to winter barley, the production of fiber plants and oil fruits, and the number of sheep.

3. Closely related to this price policy is tariff policy, the utilization of which is necessary where domestic goods compete with foreign products.

This is particularly important in the case of agricultural products, the prices of which are considerably lower on the world market than in Germany. Special boards have been set up in order to compensate for these differences in prices, and are empowered to regulate imports.

4. The last method of indirect regulation of production is the prohibition of new private issues on the capital market.

Since new issues are permitted only for special purposes all those branches of trade and industry which are shut off from the capital market are thus limited in their capital investment possibilities. They can only extend their plants etc, to the degree that their own funds allow. Thus in 1933 a special board was set up under the control of the *Reichsbank*, to which application must be made before new issues are floated. Permission is only granted for private issues in the case of companies which serve the ends of the Four-Year Plan, where, moreover, no other possibility of financing their work exists.

Capital Investment Policy

Among the large number of methods of directly influencing production, I have to mention first the government orders which predominate in some economic branches.

Apart from this a good deal of direct regulation of production by the Government consists of the regulation of capital investment activity. Thus the regulation of capital investment activity really means a planned direction of capital investment. This was proved especially necessary when work was started on the Four-Year Plan. In a certain sense, capital investments were scaled according to urgency. The Four-Year Plan, rearmament and exports are the most important.

A number of measures have been introduced in this connection. They may be classified as follows: There are capital investment prohibitions, the purpose of which is to prevent industries whose capacity is sufficient to cover demand from extending their plants. This prevents needless consumption of the limited capital and material available and avoids overproduction and consequent disturbances of the market. We have such capital investment prohibitions, for instance, in the paper industry, in the glass industry, in part of the textile industry and in part of the chemical industry.

In the second place the regulation of capital investments and production by profits and sales guarantees given by the government. I have already emphasized that National Socialism adheres to the principle of private initiative. However this does not prevent the state, if it seems necessary, from relieving private business of some of the risk it runs in undertaking certain projects. These profits and sales guarantees given by the state are especially important in the production of staple fiber, motor spirit and synthetic rubber. The companies engaged in such production in Germany are private firms; their profits, however, have been guaranteed by the state to a certain extent, since their products are of great importance for the economic policy of the state. In some fields the state itself has gone into production, and has for this purpose made capital investments. The principle that business is to be left as far as possible to private initiative does not mean that the state cannot engage in economic activity in certain fields of production and under certain specific conditions. This is the case, for example, in the field of iron ore production.

After the loss of territory in the war, only a small part of Germany's iron ore requirements could be covered by domestic production. In view of the fixed costs and prices prevailing and under the usual methods of exploitation only part of Germany's iron ore deposits could be mined with profit. The dependence on imports in the case of such an important field as iron ore had to be eliminated. But the conditions and problems in this type of production were so peculiar and so extensive that the state correctly assumed the initiative itself. The Government founded a company, the *Hermann Goering Reichswerke*, the business of which is the mining of the low content iron ores which abound in Germany.

Subsidies

One of the oldest and best-known methods of state intervention both here and abroad is the granting of subsidies. Outside Germany, especially in the United States, subsidies are well-known, above all in the shipping industry. Here too, private business is not in a position itself to operate an economic branch in the way the state considers desirable. The same thing holds in Germany for some spheres of production. For example, certain building projects, such as the building of dwellings for agricultural workers or the erection of settlements for industrial workers, are carried out either directly with the help of contributions from the state, or indirectly with the aid of loans granted by the state on extremely favorable terms. Furthermore, the production of nonferrous metals has been supported by state subsidies for many years.

Regulation of Raw Material Consumption

The third group of measures of government production regulation concern raw material consumption. Almost the whole of German industry is subjected to the system of raw material quotas. The essence of quota-fixing lies in the control of imports, which was introduced in 1934 as part of the New Plan for German foreign trade. The control is carried out by 27 control boards, one of which has been set up for each branch of industry. Factories which use imported raw materials are only allowed to purchase a certain volume of raw materials abroad. Normally, the basis of the quota-fixing is the consumption of a certain month. But the importance of the orders which the company has to fill, is also taken into account, export orders being given special consideration.

Apart from this system of import regulation there exist a number of decrees dealing with the use of raw materials. For instance, as a result of the scarcity of wool and cotton it has been decreed that all wool and cotton cloth manufactured in Germany for the domestic market must contain a certain percentage of staple fiber. Certain products, for example doorknobs, may no longer be made of brass. In private residential buildings only a certain amount of construction iron may be used. This system of regulation has been carefully worked out and is not too strictly bureaucratic in its application.

In many cases the usual raw materials must be replaced by new synthetic raw materials which can be produced without any import. The use of these new synthetic raw materials does not mean a lowering of the quality of the finished product. On the contrary, the shortage of raw materials leads to new inventions and improvements and even brings about—as in the case of *buna* (synthetic rubber)—a technical progress which otherwise would not have occurred.

Regulation of Labor Supply

When in the course of the last few years unemployment disappeared in Germany and turned into an ever greater shortage of labor, it was impossible for the government to view this passively, since otherwise there was danger that some industrial branches would be compelled to restrict their production. Thus the government had to regulate labor supply and distribution of labor among the various branches. Labor reserves today in Germany can be secured by the employment of additional female labor, later retirement and employment of superfluous independent workers as wage earners in industry. But these reserves are relatively small so that the question arises how to increase labor efficiency.

But the problem is not that of merely employing more people, it is the employment of people in industries where they are most needed. Thus it was necessary to take care that in certain industries there was no diminishment of the labor supply. A law was passed recently which makes any change in employment dependent on the approval of the labor office. This law applies to the following branches and industries: agriculture, forestry, mining (excepting coal mining), chemical industry, building industry, building material industry, iron and metal industry. By this the German government hopes that in these important branches the especially urgent needs of the state will be covered.

Increase of Production

If you were to ask me what success has been achieved in the sphere of production regulation, I could not do better than to give you a few figures which will show you the extent of the increase of production in Germany. Total industrial production in Germany is today 144 percent greater than in 1932. Even the peak year of 1929 was exceeded as early as 1936, while today about 30 percent more industrial goods are produced than in 1929. The production of capital goods has risen much more strongly than has the production of consumption goods, being now four times as great as in 1932 and more than one and a half times as great as in 1929.

Progress in the field of domestic raw material production has been even greater. Iron ore production has risen from an average of 843,000 metric tons for the first three months of 1938 to 1,226,000 metric tons in the first three months of 1939. This means an increase of 45 percent. Furthermore, there has been great progress in domestic oil production. In 1938, staple fiber production has reached 155,000 metric tons as compared with 5,400 metric tons in 1933 and 102,000 metric tons in 1937.

Consumption Policy

A number of measures of production regulations, namely all those which affect production of consumer goods, also influence consumption. When, for example, in the interest of a sufficient bread supply it is decreed that all bread should contain a certain amount of maize (corn) flour, this is felt by each individual consumer. (Incidentally, in view of the good harvest, this particular measure was abolished on October 1, 1938.) The same is true of the changes in the textile field and in other fields where the new synthetic materials are gaining a foothold.

The idea of "consumption regulation" is undoubtedly something completely new to you. In the economic textbooks and handbooks nothing will be found on this subject. Of course, the fact that—contrary to general belief—man cannot consume what he desires, is as old as the hills. And even today in the modern economic systems the individual is subjected to many restrictions in his consumption.

In the Middle Ages there were strict provisions as to the clothing worn by the various classes. The mercantile countries, that is, the countries of the 17th and 18th centuries, restricted consumption for economic reasons, mainly in order to stimulate home industry and to cut down imports. And if you consider your own position you will find none or only a few restrictions in your consumption as the result of state action (You will remember of course the days of prohibition!), but you will probably find great restrictions in consumption as the result of custom, fashion, habit, social viewpoint and industrial production.

It would probably be very hard for you to secure outside the six to eight different forms of straw hats to be found in almost every shop, one which was especially light and comfortable and in a form designed by yourself. This is nowhere manufactured and it would be hard for you to find someone to make you a straw hat according to your own design and measure. Industrial hat production, which is rationally based on machine production of hats, will certainly not do it. While on the subject of hats, it would be impossible for you to walk around in America, in a round plate-like felt hat, instead of the usual form of felt hat, without being laughed off the street, for that would be contrary to American custom and habit. And finally the fact that each family must spend a certain part of its income on food, the amount being in inverse proportion to the income, is most certainly a restriction of freedom of consumption which weighs quite heavily on the individual.

As you can see, complete freedom of consumption is a rather doubtful matter. Once you have realized this, it will no longer seem absurd to you when I speak of government consumption regulation. In the authoritarian states, a direction of consumption forms part of the totalitarian claim of the state, which subordinates the individual to the higher needs of the nation.

The aim of consumption policy in Germany is to increase con-

sumption and thus raise the standard of living of the entire nation—especially that of the working class—to adjust consumption to production and to regulate consumption along National Socialist lines. The aims of consumption regulation are partly of a political nature and partly determined by the economic situation.

It is far harder to regulate consumption than it is to regulate anything else in economy. For every measure of consumption policy affects the largest unit, the entire population. A decree concerning the iron ore producing industry affects only a few hundred firms. However, an appeal to the consumer affects 19 or 20 million households with 75 million people. This fact alone makes special methods necessary for regulation of consumption.

I have hinted at these methods in telling you about bread supply and textile production. Of a similar nature are certain limitations imposed upon trade, whereby only a fixed amount is allowed to each customer, as for example in the case of fats in months when there is a shortage.

The most important means of regulating consumption is publicity. Of course, this method does not guarantee as sure a success as do legal measures. But it has the great advantage that it gives the consumer the feeling that he is doing something of his own free will and that the only pressure exerted upon him is that which is exerted by his conscience.

Nutrition

Germany is in the unfortunate position that there is a limit to which those foodstuffs, the consumption of which increases with a rise in income, such as fats, butter, eggs etc, can be produced or imported. Thus, the aim has been to influence the consumer to use as much as possible those foodstuffs which are abundant in Germany and to use to a less degree those which are not so plentiful or which have to be imported. At the same time, there was a possibility of directing nutrition in the best ways from the point of view of health. For instance everything possible was done to convince people that for a great part of the population, for example those who do not do hard physical labor, a diet too rich in fats is not especially healthy. Along the same ideas, great success has been achieved in increasing the consumption of fish. Today Germany consumes 26.9 lbs. per head *per annum*, compared with 18.7 lbs. five years ago.

A summary of everything desired in the field of consumption regulation may be found in the food list which the German Institute for Business Research has worked out. The Institute classified the foodstuffs into three groups, those whose consumption should be increased, those whose level of consumption should be maintained, and those whose consumption should be restricted.

The foodstuffs concerned are as follows:

Consumption to be increased: potatoes, sugar, jam, skimmed milk, whey cheese, barley, oatmeal, sago, artificial honey, buttermilk, Harz cheese, Limburger cheese, vegetables grown in Germany, fish, mutton and rabbit.

Consumption to be maintained: bread, pastry, flour, fruit, lentils, pork, eggs, milk, venison, rice, peas, dried fruits, poultry, cocoa, beans and honey.

Consumption to be restricted: beef, veal, butter, lard, bacon, margarine, cooking oils, fats, buckwheat, millet, imported vegetables, high-fat cheese.

In Germany we do not have a regular supply of all foodstuffs throughout the year as you do in America. The Institute therefore drew up a list of those foodstuffs which are to be especially pushed in certain months. As an example I shall quote two months: January: pork, geese, fish, cabbage, root vegetables and fruit/vegetable preserves. September: mutton, poultry, mushrooms, pickles, tomatoes, beans, salad, spinach, plums, pears and apples. However, I would like to emphasize that these are not the only goods which may be consumed, but the public is to be educated to adjust its diet to conform more or less with the fluctuations in the supply of certain foodstuffs. Publicity to this end is not carried out by the Institute for Business Research or by the government direct and by organizations like the Reich Food Estate (*Reichsnährstand*) and private companies.

Environmentalism

Another measure serving the same purpose is the Anti-Waste Campaign. The purpose of this is clearly to be seen in its name.

The problems of consumption regulation in other fields are just as great as those in the field of foodstuffs. It is well-known that Germany must import the greater part of the raw materials required for the manufacture of textiles, shoes etc. As a result of the considerable rise in income in the course of the last five years, the demand for these goods has increased greatly. Thus there arose the danger that consumption would exceed production possibilities. Since it is impossible forcibly to restrict the consumer in this field, the aim was, mainly by means of publicity, to direct consumption in those paths where there was practically no limit to consumption possibilities. Therefore, consumption was directed to all such services as travel, theater, sport etc. The introduction of the low-priced popular car (Volkswagen) also means a direction of consumption to a ware which can be produced in quantities sufficient to meet demand.

Of course publicity is not in itself sufficient. For it is precisely in those fields of consumption where the consumer feels himself free, that it is hardest to get him to use his money for the things which it is desired that he buy. Therefore, publicity has been effectively supported by price reductions of all kinds. Here, too, the low-priced popular car is the best example. This will cost about 1,000 RM (reichsmarks) and will be much cheaper than any other car. Moreover, the low-priced popular radio set has promoted purchases in this field. This is being continually improved and reduced in price. The *Reichsbahn*, the German state railroad, has established reduced fares for trips to all large exhibitions, such as the automobile exhibition, the radio exhibition, sports meetings etc so that more people can take advantage of these occasions.

Organized Consumption

A special field in consumption regulation is the organization of consumption which is carried out by the large political units, especially the German Labor Front. Here political and social aims correspond to economic aims. Everything is being done to influence the worker to spend his income as much as possible for such things as mean a substantial rise in his standard of living and as little as possible for such things as burden the German foreign exchange balance. Through organization it is possible to effect price reductions, and these price reductions are to make it possible for the worker to do those things which formerly only the better-situated classes were able to afford.

The main factor in the field of organized consumption is the organization *Kraft durch Freude* "Strength through Joy." The follow-

Dr. Wilhelm Bauer was a professional economist during the 1930s and '40s in Germany. A strong National Socialist, Dr. Bauer was dedicated to defending the massive economic gains under the Third Reich to the world. Unfortunately, few listened to him.

Adolf Hitler commissioned Dr. Porsche to design a "car for the people," that is, a motor car the ordinary German worker could afford. Porsche took Hitler quite literally, and designed the "Volkswagen." Ironically, this great stride forward for the German working class was adopted by Leftist "hippies" in the 1960s. Above illustration is from the original Volkswagen advertising promotions.

ing figures and examples show what has been done. Up to 1937, 9 million German citizens had taken journeys and walking trips. The following were taken at random from a list of 350 vacation trips from Berlin which have been arranged for the period from May to September 1938: A two-week trip to Upper Bavaria costs 60-50 RM, while an eight-day stay on the Baltic costs only 31 RM, and a 16-day trip to East Prussia but 41 RM. These costs include everything: railroad fare, room and board, trips etc. In the last theater season, 1937/1938, "Strength through Joy" arranged 7,000 theater performances. For the workers on the auto highways alone some 7,000 concerts and entertainments were arranged. In the last four years 34 million people have participated in the evenings of culture and entertainment arranged by the organization "*Feierabend*" which I might translate into English as "The Evening Off." Seven million have taken part in sport exhibitions, gymnastics, games etc. On the island of Rügen a large seaside resort is being constructed, which will offer 20,000 an opportunity for recreation and rest.

Sea trips take German workers to Portugal, Madeira, Norway and Italy. By the end of 1937, over 180,000 had made such trips. Recently the German Labor Front launched its own ships, the *Wilhelm Gustloff* and the *Robert Ley*, which were especially built and fitted for such sea trips. It is planned to build about 20 steamers for this purpose. The comfort and living conditions in that ship are but little different from those in the great liners. Just as on the great luxurious liners, so on the *Wilhelm Gustloff* and the *Robert Ley*, you can have your daily bath in fresh water, enjoy running hot and cold water in your cabin, drink ice water, swim in a large pool, play in the sports room, enjoy all the deck games and dance in the evening or attend some entertainment.

The land trips which are taken are not different from those arranged by the North German Lloyd or by the Hamburg-America Line. Yet the whole three weeks only cost 158.37 RM, including the railroad trip from Berlin to Genoa and the railroad trip from Hamburg to Berlin. The usual rule is that only those workers are allowed to take these trips whose income is not over 300 RM per month; most of the participants, indeed, earn less than 200 RM monthly.

All these possibilities of organized consumption, which each year include more people, lead to the fact that the standard of living in Germany cannot be ascertained by the usual methods, and also leads, I would like to say in closing, to the fact that the standard of living in Germany cannot be compared statistically with that in other countries. Therefore, when you read any statistics about the standard of living in Germany, you yourselves will have the impression, after hearing about these trips etc, that these figures do not give the right picture, since the standard of living in Germany is affected by a number of things which cannot be shown by statistics. ❖

THE TBR HISTORY QUIZ

1 This ill-fated queen was educated in France and loved golf. Her pages, who followed her around the golf course and were all from noble families, were called "cadets" (pronounced "kah-day" in French), from which we get the word "caddie." Name her.

2 Who was the queen known as "Bloody Mary"?

3 Much of what you were taught in school about science and technology, and were expected to regurgitate on exams, is wrong, as the following questions (3-5) will illustrate. (a) Who first patented the telegraph? (b) Who invented Morse code?

4 Who first proposed the experiment of dropping two balls of different weight from a high tower to test Aristotle's assertion that they would fall at different speeds?

5 Who first performed the extremely dangerous experiment of flying a kite to "draw down the electric fluid" of lightning?

6 (a) In what Shirley Temple film does the child actress perform the famous "stair dance" with Bill "Bojangles" Robinson? (b) In which of her films does she sing *Animal Crackers in My Soup*?

7 What was the given name of "Doc" Holliday, the frontier dentist, gambler and gunman who befriended Wyatt Earp and was at his side during the "shootout at the OK Corral"?

8 During World War II, what was the only private company that supplied fighter aircraft to the Luftwaffe?

9 (a) When asked why he wrote only horror stories, what did Edgar Allan Poe say? (b) Talking about his books, who commented: "My books are water, those of the great geniuses are wine. Everybody drinks water."?

10 Following a massive naval bombardment, 35,000 U.S. and Canadian troops stormed ashore at the Aleutian island of Kiska in World War II. How many Allied fighting men died during the attack intended to liberate Kiska?

Above, a scientist dies attempting to "draw down" lightning from the sky. See Question 5 at left.

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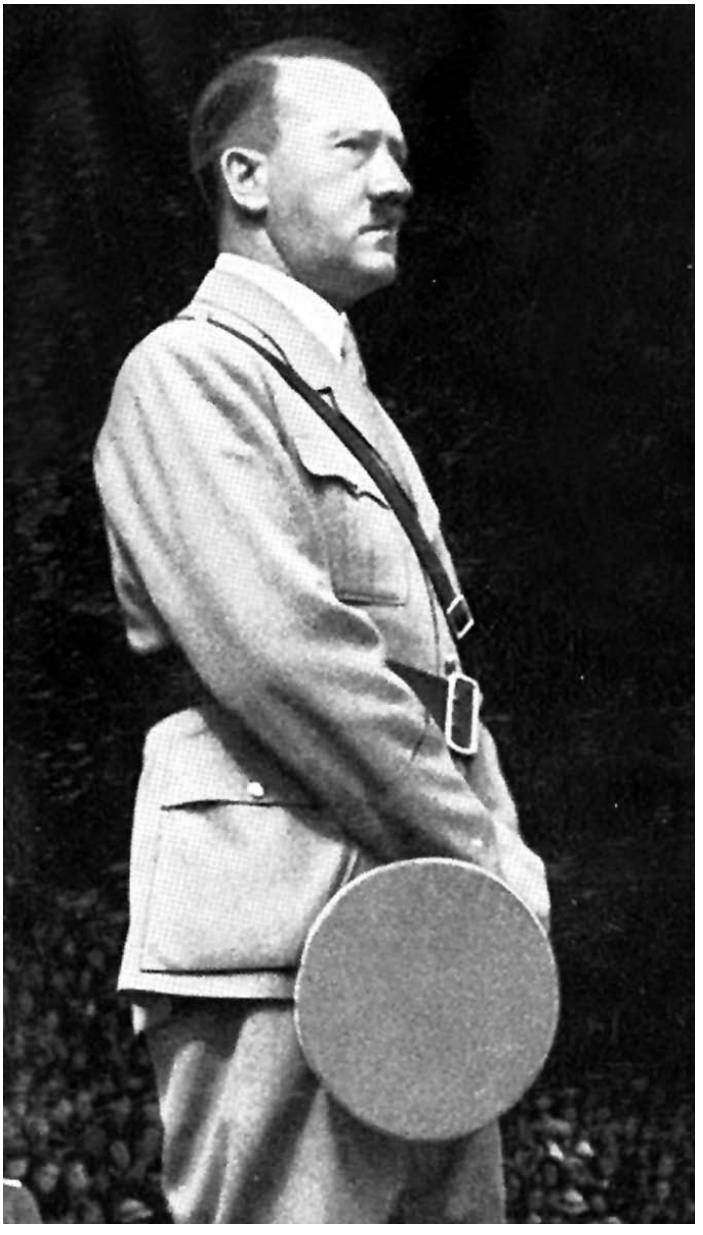
1. Mary, Queen of Scots or Marie Stuart (1542-1587). **2.** Mary I or Mary Tudor (1516-1558). **3.** (a) American Joseph Henry (1897-1978) developed a system of electric telegraphy a decade before Samuel Morse (1791-1872). Morse got the idea from Henry, but he wasn't gracious enough to admit it—even at the court trial in which a number of others challenged Morse's priority. At this trial Morse clearly demonstrated that he didn't understand electricity well enough to have invented the telegraph all by himself. Yet Morse won the court battle anyway. (b) The code was the invention of Morse's assistant Alfred Vail. Vail perfected the final form of the code and simplified the whole process by introducing the telegraph key. Vail is responsible for the efficiency of the code, using the principle that the most frequently sent letters should have the shortest code. **4.** If you think it was Galileo, you are mistaken. Byzantine scholar John Philoponus (or "John the Grammarian," who lived in the 6th century A.D.) described such an experiment. Giovanni Benedetti, in 1553, proposed the experiment of dropping two balls, one heavy and one light, from a tower to test Aristotle's assertion that the heavier ball would fall a given distance in shorter time. **5.** Benjamin Franklin (1706-1790) studied charged objects and how sparks jumped between them. Based on these small-scale experiments, Franklin suggested that lightning was just a huge electric spark. Franklin proposed an experiment with an elevated rod or wire to "draw down the electric fire" from a cloud. His manuscript showed the experimenter standing in the protection of an enclosure, like a soldier's sentry-box. Before Franklin got around to doing this experiment, others did. Thomas Francois D'aibard (1703-99) did so successfully in Paris on May 16, 1752, using a 50-foot long vertical rod. A week later M. Delor repeated the experiment in Paris. John Canton (1717-82) in England did that July in England. The next two to try it were killed by the experiment. Physicist Georg Wilhelm Richmann (1711-53) did the experiment in St. Petersburg, Russia, according to Franklin's instructions, standing inside a room. A glowing ball of charge came down the string, jumped to his forehead and killed him instantly. Within a few days of that tragedy, Russian chemist Mikhail V. Lomonosov (1711-65) successfully performed the experiment. Apparently unaware of these earlier efforts, Franklin did the experiment during a thunderstorm in 1752. Franklin did not stand in the open, as so many romanticized paintings depict, but sensibly stood under a shed roof so that he held a dry, non-conducting portion of the string. Still, he was lucky to survive. **6.** (a) *The Little Colonel* (1935). (b) *Curly Top* (1935). **7.** John Henry Holliday. **8.** Messerschmitt. **9.** (a) "Because they sell." (b) Mark Twain. 10. Twenty-one troops were killed in the assault. More would have died had there been any Japanese on the island at the time.

"ADOLF HITLER'S FINAL BID FOR PEACE"

A Last Appeal to Reason

INTRODUCTION



By July 1940, a beleaguered National Socialist Germany had survived seven years of economic warfare imposed by a rich and influential coterie of quasi-democracies backed by Jewish and capitalist interest groups.

Adolf Hitler's Germany, after repeated British-backed military incursions mounted by the Poles, had retaliated against Poland and subsequent British and French invasions. Britain, which court historians describe as being "alone and at bay," had by this time invaded neutral Norway and Greece, and declared war on Finland, Romania and Hungary.

Indeed in 1940 alone, predatory Britain had added 1.6 million square miles to its world empire by occupying Italian and French colonies, Syria, Iraq and Persia. It had conspired in a Yugoslavian coup, assassinated political leaders, blackmailed neutral countries, and in defiance of international law, which it had been signatory to, initiated the bombing of civilian populations thus bringing devastating retaliation against British cities.

It was in fact the comparatively small German nation that stood alone and at bay against the world's then-greatest empire. In addition Germany was being faced down by the menacing might of the increasingly bellicose Soviet Union, and across the Atlantic the United States was already provoking incidents, in clear contravention of its allegedly neutral status.

One middle European nation stood alone against the three greatest empires of the world. In 1940 the world and tens of millions of people stood at the crossroads of fate and held their breath. Due to stalemate, the conflict up to that point had been dubbed "the Phony War" or by the more sardonic "the bore war."

Every attempt by Britain and France to goad Germany into retaliation had so far been thwarted; stalemate held the day. The fate of those tens of millions was in the hands of a few British and French politicians. They alone had the power to desist from attacking a central European state that had never expressed or posed a threat to either France or England.

Against this background the German leader, Hitler, spoke to the Reichstag's elected deputies on July 19, 1940, and gave what was to be dubbed "A Last Appeal to Reason." The text of his address follows.

I have summoned you to this meeting in the midst of our tremendous struggle for the freedom and the future of the German nation. I have done so, firstly, because I consider it imperative to give our own peoples an insight into the events, unique in history, that lie behind us. Secondly, because I wished to express my gratitude to our magnificent soldiers, and thirdly, with the intention of appealing once more and for the last time, to common sense in general.

If we compare the causes which prompted this historic struggle with the magnitude and the far-reaching effects of military events, we are forced to the conclusion that its general course and the sacrifices it has entailed are out of all proportion to the alleged reasons for its outbreak. Unless of course they were nothing but a pretext for underlying intentions.

The program of the National Socialist movement, in so far as it effected the future development of the Reich's relations with the rest of the world, was an attempt to bring about a definite revision of the Treaty of Versailles, though as far as at all possible, this was to be accomplished by peaceful means.

This revision was absolutely essential. The conditions imposed at Versailles were intolerable. They were so because of their humiliating discrimination. The disarmament they ensured deprived the German nation of all its rights, but far more so because of the consequent destruction of the material existence of one of the great civilizations of the world and the proposed annihilation of its future, the utterly senseless accumulation of vast tracts of territory under the domination of a number of states, the theft of all the irreparable foundations of life and indispensable vital necessities from a conquered nation.

While this dictate was being drawn up, men of insight even among our foes were uttering warnings about the terrible consequences which the ruthless application of its insane conditions would entail—a proof that even among them the conviction predominated that such a dictate could not possibly be upheld in days to come.

Their objections and protests were silenced by the assurance that the statutes of the newly created League of Nations provided for a revision of these conditions; in fact, the League was supposed to be the competent authority.

The hope for revision was thus at no time regarded as presumptuous, but as something natural. Unfortunately the Geneva institution, as those responsible for Versailles intended, never looked upon itself as a body competent to undertake any sensible revision, but from the very outset as nothing more than the guarantor of the ruthless enforcement and maintenance of the conditions imposed at Versailles.

All attempts made by democratic Germany to obtain equality for the German people by a revision of the Treaty proved unavailing.

'Poland Wants War'

"A struggle between Poland and Germany is inevitable. We must prepare ourselves for it systematically. Our goal is a new Grunewald (the Battle of Tannenberg on July 15, 1410, when the Teutonic Knights were defeated). However, this time a Grunewald in the suburbs of Berlin. That is to say, the defeat of Germany must be produced by Polish troops in the center of the territory in order to strike Germany to the heart. Our ideal is a Poland with the Oder and the Neisse as a border in the West. Prussia must be reconquered for Poland and indeed Prussia as far as the Spree. In a war with Germany there will be no prisoners and there will be room neither for human feelings nor cultural sentiments. The world will tremble before the German-Polish War. We must evoke in our soldiers a superhuman mood of sacrifice and a spirit of merciless revenge and cruelty." The influential Polish newspaper, *Die Liga der Grossmacht,* carried the following declaration.

"Poland wants war with Germany and Germany will not be able to avoid it even if she wants to."

—MARSHALL RYDZ-SMIGLY, Poland

No Appeal Permitted

They (international bankers) swept statesmen, politicians, jurists, and journalists all on one side, and issued their orders with the imperiousness of absolute monarchs, who knew that there was no appeal from their ruthless decrees.

—LLOYD GEORGE, British prime minister, speaking of peace negotiations following World War I

World War Enemies Unscrupulous Victors

It is always in the interests of a conqueror to represent stipulations that are to his advantage as sacrosanct, while the instinct for self-preservation in the vanquished leads him to re-acquire the common human rights that he has lost. For him the dictate of an overbearing conqueror had all the less legal force, since he has never been honorably conquered.

Owing to a rare misfortune, the German Empire, between 1914 and 1918, lacked good leadership. To this, and to the as yet unenlightened faith and trust placed by the German people in the words of democratic statesmen, our downfall was due.

Hence the Franco-British claim that the Dictate of Versailles was a sort of international, or even a supreme, code of laws appeared to be nothing more than a piece of insolent arrogance to every honest German. The assumption, however, that British or French statesmen should actually claim to be the guardians of justice, and even of human culture, is mere stupid effrontery. A piece of effrontery that is thrown into sufficiently glaring light by their own extremely negligible achievements in this direction. For seldom have any countries in the world been ruled by a lesser degree of wisdom, morality and culture than those which are at the moment exposed to the raging of certain democratic statesmen.

The program of the National Socialist movement aside from freeing the Reich from the innermost fetters of a small substratum of Jewish-capitalistic and pluto-democratic profiteers, proclaimed to the world our resolution to shake off the shackles of the Versailles dictate.

Germany's demands for this revision were a vital necessity and essential to the existence and honor of every great nation. They will probably one day be regarded by posterity as extremely reasonable. In practice all these demands had to be carried through contrary to the will of the Franco-British rulers. We all regarded it as a sure sign of successful leadership in the Third Reich that for years we were able to effect this revision without war and not that, as the British and French demagogues asserted, we were at the time incapable of fighting.

Money-Grabbing Financial Magnates

When, thanks to growing common sense, it finally appeared as though international cooperation might lead to a peaceful solution of

the remaining problems, the agreement to this end signed in Munich on September 29, 1938, by the four leading interested states, was not only not welcomed in London and Paris but was actually condemned as a sign of abominable weakness.

Now that peaceful revision threatened to be crowned with success, the Jewish capitalist warmongers, their hands saturated with blood, saw their tangible protests for their diabolical plans vanish into thin air. Once again we witnessed a conspiracy by wretched corruptible political creatures and money-grabbing financial magnates for whom war was a welcome means of furthering their business ends.

The poison scattered by the Jews throughout the nations began to exercise its disintegrating influence on sound common sense. Scribblers concentrated on decrying honest men, who wanted peace, as weaklings and traitors, and upon denouncing the opposition parties as the Fifth Column, thus breaking all international resistance to their criminal war policy. Jews and Freemasons, armaments manufacturers and war profiteers, international businessmen and stock exchange jobbers seized upon political hirelings of the desperado and Herostrates type, who described war as something infinitely desirable.

It was the work of these criminal persons that spurred the Polish state on to adopt an attitude that was out of all proportion to Germany's demands and still less to the attendant consequences.

In its dealings with Poland, the German Reich has preeminently exercised genuine self-restraint since the National Socialist regime came into power. One of the most despicable and foolish measures of the Versailles Treaty, namely the severance of an old German province from the Reich, was crying out aloud for revision. Yet what were my requests?

I name myself in this connection, because no other statesman might have dared to propose a solution such as mine to the German nation. It merely implied the return of Danzig—an ancient and purely German city—to the Reich, and the creation of a means of communication between the Reich and its severed province. Even this was to be decided by a plebiscite subject to the control of an international body. If Mr. Churchill and the rest of the warmongers had felt a fraction of the responsibility to Europe, which inspired me, they could never have begun their infamous game.

It was only due to these and other European and non-European parties and their war interests that Poland rejected my proposals which in no way affected either her honor or her existence, and in their stead had recourse to terror and to the sword. In this case we once more showed unexampled and truly super-human self-control. Since for months, despite murderous attacks on minority Germans, and even despite the slaughter of tens of thousands of our German fellow-countrymen, we still sought an understanding by peaceful means. What was the situation?

Offer of Security

The fact is that the only real offer of security which Poland received in 1938 and 1939 emanated from Hitler. He offered to guarantee the boundaries laid down in the Versailles Treaty against every other country. Even the Weimar Republic had not for a moment taken this into consideration. Whatever one may think of Hitler's government or foreign policy, no doubt exists on this point: his proposals to Poland in 1938/39 were reasonable and just and the most moderate of all which he made during the six years of his efforts to revise the Versailles Treaty by peaceful means.

—Prof. Harry Elmer Barnes

Hoping for War

Uneasiness ruled in the House of Commons. A delegate of the Labour Party met with British Foreign Minister Halifax on September 2 (1939) in the lobby of Parliament. "Do you still have hope?" he asked. "If you mean hope for war," answered Halifax, "then your hope will be fulfilled tomorrow."

"God be thanked!" replied the representative of the British Labour Party.

—Prof. Michael Freund

One of the most unnatural creations of the Dictate of Versailles was a popinjay puffed up with political and military pomp, insulting another state for months on end and threatens to grind it to powder, to fight battles on the outskirts of Berlin, to hack the German army to pieces, to extend its frontiers to the Oder or the Elbe and so forth. Meanwhile the other state, Germany, watches this tumult in patient silence, although a single movement of her arm would have sufficed to prick this bubble inflated with folly and hatred.

On September 2, the conflict might still have been averted—Mussolini proposed a plan for the immediate cessation of hostilities and for peaceful negotiation. Though Germany saw her armies storming to victory, I nevertheless accepted the proposal. It was only the Franco-British warmongers who demanded war, not peace. More than that, as Mr. Chamberlain said, they needed a long war, because they had now invested their capital in armaments shares, had purchased machinery, and required time for the development of their business interests and the amortization of their investments. Or, after all, what do these "citizens of the world" care about Poles, Czechs or such-like people?

A Curious Document

On June 19, 1940, a German soldier found a curious document when searching some railway tracks standing in the station of La Charite. As the document bore a distinctive inscription, he immediately handed it over to his commanding officer. It was then passed on to other quarters, where it was soon realized that we had lighted upon an important discovery. The station was subjected to another, more thoroughgoing search.

Thus it was that the German High Command gained possession of a collection of documents of unique historical significance. They were the secret documents of the Allied Supreme War Council, and included the minutes of every meeting held by this illustrious body. This time Mr. Churchill will not succeed in contesting or lying about the veracity of these documents, as he tried to do when documents were discovered in Warsaw.

These documents bear marginal notes inscribed by Messieurs Gamelin, Daladier, Weygand etc. They can thus at any time be confirmed or refuted by these very gentlemen. They further yield remarkable evidence of the machinations of the warmongers and war-extenders.

Above all, they show that these stony-hearted politicians regarded all the small nations as a means to their ends; that they intended to use Finland in their own interests; that they had determined to turn Norway and Sweden into a theater of war; that they had planned to fan a conflagration in the Balkans in order to gain the assistance of a hundred divisions from those countries; that they had planned a bombardment of Bakum and Batu by a ruthless and unscrupulous interpretation of Turkey's neutrality, who was not un-

favorable toward them, and they had inveigled Belgium and the Netherlands more and more completely, until they had finally entrapped them into binding General Staff agreements, and so on, *ad libitum*.

The documents further gave a picture of the methods by which these political war-mongers tried to quench the blaze which they had lighted, of their democratic militarism, which is in part to blame for the appalling fate that they have inflicted on hundreds of thousands, even millions of their own soldiers, of their barbarous unscrupulousness which caused them callously to force mass evacuation on their peoples, which brought them no military advantages, though the effects on the population were outrageously cruel. These same criminals are responsible for having driven Poland into war. Eighteen days later this campaign was, to all intents and purposes, at an end.

Britain and France Considered Understanding a Crime

On October 6, 1939, I addressed the German nation for the second time during this war at this very place. I was able to inform them of our glorious military victory over the Poles. At the same time I appealed to the insight of the responsible men in the enemy states and to the nations themselves. I warned them not to continue this war, the consequences of which could only be devastating. I particularly warned the French against embarking on a war which would forcibly eat its way across the frontier and which, irrespective of its outcome, would have appalling consequences.

At the same time, I addressed this appeal to the rest of the world, although I feared—as I expressly said—that my words would not be heard, but would more than ever arouse the fury of the interested warmongers.

Everything happened as I predicted. The responsible elements in Britain and France scented in my appeal a dangerous attack on their war profits. They therefore immediately began to declare that every thought of conciliation was out of the question, nay, even a crime: that the war had to be pursued in the name of civilization, of humanity, of happiness, of progress, and—to leave no stone unturned—in the name of religion itself.

For this purpose, Negroes and Bushmen were to be mobilized. Victory, they then said, would come of its own accord. It was, in fact, within their easy reach, as I myself must know very well and have known for a long time since, or I should not have broadcast my appeal for peace throughout the world. For if I had any justification for believing in victory I should never have proposed an understanding with Britain and France without making any demands. In a very few days these agitators had succeeded in representing me to the rest of the world as a veritable coward.

For this peace proposal of mine I was abused, and personally insulted. Mr. Chamberlain in fact spat upon me before the eyes of the world and, following the instructions of the instigators and war-mongers in the background, men such as Churchill, Duff Cooper, Eden, Hore Belisha etc declined even to mention peace, let alone work for it.

Thus this ultra-capitalistic clique of people each with a personal interest in the war clamored for its continuance. This is now taking place.

I have already assured you, and all of you, my friends know that if a long time elapses without my speaking, or if things seem quiet, this does not mean that I am doing nothing. With us it is not necessary, as it is in the democracies, to multiply every airplane that is built by five or by twelve and then broadcast it to the world. Even for a hen it is not very clever to announce in a very loud voice every egg it is about to lay. However, it is very much more stupid for statesmen to babble to the world of projects which they have in mind, thereby informing them in good time. It is thanks to the excited chattering of two of these great democratic statesmen that we have been kept informed as to our enemies' plans for extending the war and their concentration on Norway and Sweden.

Germany's Enemies Extended War to Scandinavia

While this Anglo-French war clique was looking round to find new possibilities of extending the war or roping in new victims, I was working to complete the organization of the German forces, to form new units, to accelerate the production of war material and to complete the training of the entire naval, military and air forces for their new tasks.

Apart from that, the bad weather in the late autumn and the winter necessitated a postponement of military operations. During March, however, we received information about Anglo-French intentions of intervening in the Russo-Finnish conflict, presumably not so much for the sake of helping the Finns as in order to damage Russia which was regarded as a power working with Germany. These intentions developed into the decision to take an active part, if at all possible, in the Finnish war in order to obtain a base for carrying the war into the Baltic. At the same time, however, the proposals of the Allied Supreme War Council became more and more insistent, either to set the Balkans and Asia Minor on fire in order to cut off Germany's supply of oil from Russia and Rumania, or to gain possession of Swedish iron ore. With this object in view, a landing was to have been made in Norway with the main object of occupying the iron ore railway leading from Narvik across Sweden to the Port of Lulea.

The conclusion of peace between Russia and Finland caused the contemplated action in the northern States to be withheld at the last moment. But a few days later these intentions again became more definite and a final decision was reached. Britain and France had agreed to carry out the immediate occupation of a number of the most important points under the pretext of preventing Germany from benefiting from further war supplies of Swedish ore. In order to

Truth Far From Pretext

Germany had become a dangerous competitor for the principal imperialistic powers of Europe, Great Britain and France. They therefore declared war on Germany and under the pretext of fulfilling their obligations to Poland. It is now clearer than ever how far the real aims of the governments of these powers are from the purpose of defending disintegrated Poland or Czechoslovakia.

This is shown only by the fact that the governments of Great Britain and France have proclaimed that their aim in this war is to smash and dismember Germany, although this is still being concealed from the mass of the people under cover of slogans of defending "democratic" countries ands the rights of small nations!

—Soviet Foreign Commissar, VYACHESLAV MOLOTOV,
6th Session Supreme Soviet, March 29, 1940

Hooray for War?

In Britain, Lord Halifax was reported as being "redeemed." He ordered beer. We laughed and joked.

—H. ROTH, *Are We Being Lied to?*

secure this Swedish ore entirely, they intended to march into Sweden and to deal with the small forces that Sweden was in a position to assemble. If possible in a friendly way, but with force if necessary.

That this danger was imminent we learnt through the uncontrollable verbosity of no less a person that the first lord of the Admiralty. We received further confirmation of this through a hint given by the French Premier M. Reynaurd to a foreign diplomat. Until a short time ago, however, we were unaware that the date for this action had already been twice postponed before April 8, 1940, and that the occupation was to have taken place on the 8th of April, this being the third and final date; in fact, this was not definitely confirmed until the finding of the records of the Allied Supreme War Council. As soon as the danger of the northern States being dragged into war became apparent, I gave the necessary orders to the German armed forces.

The case of the *Altmark* showed at the time that the Norwegian government was not prepared to safeguard their neutrality. Reports from observers made it clear, moreover, that there was complete agreement at least between the leading men of the Norwegian government and the Allies. Finally, the reaction of Norway to the penetration of British mine layers into Norwegian territorial waters dispelled the last shadow of doubt. This was the signal for the commencement of the German operation, which had been prepared in every detail.

Actually the position was different from what we believed it to be on April 9. Whereas at that time we believed that we had anticipated the British occupation by a few hours, today we know that the landing of the British troops had been planned for the 8th and that the embarkation of the British units had already commenced on the 5th and 6th.

As the first news of the German action, or rather of the departure of the German Fleet, was received at the British Admiralty, Mr. Churchill decided to order the disembarkation of the units which were already on board ship so that the British Fleet could at first seek out and attack the German vessels. This attempt failed. Only a single British destroyer came into contact with German naval vessels, and was sunk before it could convey any information to the British Admiralty or to the British Fleet.

Thus followed the landing of the first German detachments on the 9th in an area stretching from Oslo northward to Narvik. When this information was received in London, Churchill had already been anxiously waiting for some hours to hear of the successes of his fleet.

This blow, gentlemen, was the boldest undertaking in the history of the German armed forces. Its successful execution became possible only thanks to the command and conduct of all German soldiers taking part. The achievements of our three services—army, navy and air force—in this fight for Norway are expressive of the highest military qualities.

The navy carried out the operations assigned to it and later on, the transport of troops against an enemy who altogether possessed ten-fold superiority.

All the units of our young German navy have covered themselves in this action with imperishable glory. Not until after the war will it be possible to disclose the difficulties encountered during this campaign in the way of setbacks, losses and accidents. That they finally overcame all difficulties is due to the conduct of both officers and men.

The Air Force

Air power was often the only means of transport and communication in this enormous area and they surpassed themselves in every respect. Daring attacks on the enemy, on ships and on disembarked troops can hardly be more highly praised than the tenacity

Embarrassment at Narvik

More to save face than from any realistic chance of seizing neutral Sweden's iron mines, the British mobilized 20,000 troops and put them ashore at Narvik. Embarrassingly they too were routed by 2,000 Austrian Alpine troops supported by as many sailors again from the German destroyers based at Narvik. At this stage of the war, Germany, had so far merely protected its borders against Anglo-French aggression by retaliating against their tormentors. Along the Norwegian coastline the remnants of Churchill's defeated British army in Norway were simultaneously evicted.

—*The Slaying of a Viking* (VIDKUN QUISLING)
Michael Walsh

Hitler Spared 338,000 French and British Troops?

In explaining why Hitler intervened in the military operations to allow the escape of 188,000 British and 150,200 French troops at Dunkirk, Gen. Blumentritt said:

"He then astonished us by speaking with admiration of the British empire, of the necessity for its existence and of the civilization that Britain had brought to the world. He compared the British Empire with the Catholic Church—saying they were both essential elements of stability in the world. He said that all he wanted from Britain was that she should acknowledge Germany's position on the continent. The return

of Germany's lost colonies would be desirable but not essential, and he would even offer to support British troops, if she should be involved in any difficulties anywhere. He concluded by saying that his aim was to make peace with Britain, on a basis that she would regard as compatible with her honor to accept."

Blumentritt said: "The German generals in charge were dumfounded and outraged at Hitler's attitude in thus preventing them from pressing an advantage which they believed would result in the capture of the entire British Expeditionary Force. But Hitler was adamant in his refusal and issued the most peremptory orders for the German armored forces to stay at a distance while the British embarkation went on."

—*Over the Hill*, SIR BASIL LIDDELL HART

and courage displayed by those transport pilots, who in spite of dirty weather kept on flying in the Land of the Midnight Sun in order to land soldiers or throw down supplies, often in blinding snowstorms.

The Norwegian fjords have become the graveyard of many a British warship. The British Fleet was finally obliged to yield before the incessant attacks of German dive-bombers and evacuate those territories of which it had been stated a few weeks previously, with excellent taste in a British paper, that it would be a pleasure for Britain to take up the German challenge.

The Army

Great demands were made of the soldiers already during transport. Air landing troops had provided the first foothold at many places. Division after division followed in a stream and commenced war operations in a territory that provided exceptional facilities for resistance on account of its natural characteristics and—so far as Norwegian units were concerned—was very bravely defended.

Of the British troops landed in Norway it can, however, only be said that one remarkable thing about them was the unscrupulousness with which such poorly trained, inadequately equipped and extremely badly led soldiers were landed as an Expeditionary Force.

Their inferiority was never in any doubt from the very beginning; however, the achievements of the German Infantry, the Engineers, our Artillery, our Signalers and Service Units, they will go down in history as a proud example of heroism.

The word "Narvik" will forever be immortalized as a magnificent testimony to the spirit of the armed forces of the National Socialist Reich.

Messrs. Churchill, Chamberlain and Daladier were, up till recently, very badly informed in regard to the nature of German unity. I announced at the time that the future would probably teach them a lesson. And I may with safety assume that, more than anything else, the action of mountain troops from Austria on this, the most northerly front of our struggle for freedom, will have furnished them with the necessary information in regard to the Reich and its sons.

It is a pity that Mr. Chamberlain's Grenadier Guards did not devote sufficient, and above all, lasting attention to this problem but preferred to let matters go, on first making contact with the troops so recently embodied in the Reich and recognizing the mettle.

General von Falkenhorst was in charge of land operations in Norway. Lieutenant Dietl was the hero of Narvik. The naval operations were carried out under the command of Admiral-General Saalwachter. Air operations were under the command of Colonel-General Milch and Lieutenant General Geissler.

The High Command of the army, Colonel-General Keitel as commander-in-chief and General Jodl as chief of staff, were responsible for the execution of my instructions for the entire operation.

Provoking War

"It is not true that I wished for war in 1939, neither I nor anyone else in Germany. War was provoked exclusively by those international statesmen who were of Jewish race or who worked in the interests of international Jewry. . . ."

—ADOLF HITLER, *Last Will & Testament*

Egged on by Americans

I believe now that Hitler and the German people did not want war. But we declared war on Germany, intent on destroying it, in accordance with our principle of balance of power, and we were encouraged by the "Americans" around Roosevelt.

—SIR HARTLEY SHAWCROSS, British attorney general

Anglo-French Plans to Attack Germany via Belgium

Before the campaign in Norway had come to an end, the news from the West became more and more threatening. Though actually before the outbreak of war plans had been made to break through the Maginot Line in the event of an unavoidable conflict with France or Britain, an undertaking for which the German troops had become trained and for which they were equipped with the necessary arms. The necessity became evident in the course of the first months of the war of envisaging some action against Belgium or Holland if need be.

Whereas Germany at first had hardly concentrated any forces near the frontiers of Belgium or Holland apart from the troops necessary for her own security, and while otherwise extending her system of fortifications, a noticeable concentration of French troops was taking place along the Franco-Belgian frontier.

The massing of practically all the tank divisions and mechanized divisions in this sector in particular indicated the intention, in any case, however, the possibility of their being thrown forward in a lightning dash through Belgium to the German frontier. The following facts, however, now made the matter definite. Whereas, given a fair and proper interpretation of Belgian and Dutch neutrality, both countries would have been compelled to turn their attention toward the west, in view of the concentration of the powerful Anglo-French forces on their frontiers, they both commenced to reduce their own forces, in order to man the German frontier.

At the same time, the news of General Staff conversations should have been carried on with both sides if they had really been neutral. For the rest, there was such an accumulation of signs pointing to an advance of Anglo-French troops through Holland and Belgium against the German industrial districts, that this threat now had to be regarded as a most serious danger.

Germany's Western Frontiers Under Siege

I therefore acquainted the German armed forces with the possibility of such a development, and gave them the necessary detailed instructions. In numerous discussions in the army High Command with the commanders-in-chief of the three services, the group and army commandeers, down to the chiefs of important individual units, the various tasks were allotted and discussed and applied with every understanding as a basis for special training of the troops. The whole German plan of advance was accordingly altered.

The careful observations, which had been made everywhere, gradually compelled us to realize that an Anglo-French thrust was to be expected at any moment after the beginning of May. Between May 6 and 7, fears that the advance of the Allies into Holland and Belgium could be expected any moment were multiplied, particularly on account of telephone messages between London and Paris, which had come to our knowledge. The following day, I therefore gave orders for the immediate attack at 5:30 a.m. on May 10.

The basic idea of these operations was, disregarding small unimportant successes, to dispose principally the army and the air force that the total destruction of the Anglo-French armies would be

the inevitable consequence, as long as the operations provided for in the plan were correctly executed. In contradistinction to the Schliefen Plan of 1914, I arranged for the operations to bear mainly on the left wing of the front, where the break-through was to be made, though ostensibly retaining the principles of the opposite plan.

This strategy succeeded. The establishment of the entire plan of operations was made easier for me, of course, by the measures adopted by the enemy himself. The concentration of the entire Anglo-French mechanized forces along the Belgian frontier made it appear certain that the High Command of the Allied armies had resolved to proceed into this area as rapidly as possible.

Relying upon the powers of resistance of all the German infantry divisions employed in the operation, a blow directed at the right flank of the Anglo-French motorized army group must in these circumstances lead to the complete destruction and breaking up, in fact probably to the surrounding, of the enemy forces.

As a second operation I had planned to reach the Seine down to Le Havre and also to secure a position on the Somme and the Aisne, from which the third attack could be made. This attack being intended to advance across the Plateau of Langres to the Swiss frontier with the strongest forces. As a conclusion of the operations it was intended to occupy the coast south of Bordeaux. The operations were carried out in accordance with this plan and in this order.

The success of this, the most tremendous series of battles in the history of the world, is due above all to the German soldier himself. He again has proved his worth in the most convincing way on every battlefield on which he has fought. The whole nation shares in this glorious achievement.

The soldiers of the new provinces incorporated since 1938 have also fought magnificently and have made their contribution of blood. By reason of this heroic effort on the part of all Germans, the National Socialist German Reich will, at the conclusion of the war, be forever sacred and dear to the hearts not only of those living today, but also to coming generations.

As I came to express my appreciation of the forces whose efforts have made this most glorious victory possible, my first words of praise are due to a command which was equal to the highest demands made upon it during this campaign, the army.

The army has carried out the duties allotted to it under the command of the Commander-in-Chief General von Brauchitsch and his chief of the General Staff, Halder, in a truly glorious manner.

If the command of the German army of yesterday was considered to be the best in the world, then today it is worthy of at least the same admiration. In fact, success being the deciding factor in the final valuation, the command of the new German army must be accounted still better.

The army in the west was under the command of General Ritter von Leeb, General von Runstedt and General von Bock divided into three army groups.

The army group of General Ritter von Leeb had the primary duty of holding at all costs the left wing of the German western front from the Swiss frontier as far as the Moselle. Not until a further stage in the operations was it intended to give this front an active share in the battle of the destruction with two armies under the command of General von Witzlben and General Delimann.

On May 10 at 5:35 a.m. the two army groups under the command of General von Runstedt and General von Bock were ready for the attack. Their allotted task was to force their way through the enemy positions at the frontier along the whole front from the Moselle to the North Sea; to occupy Holland, to advance against Antwerp and the Dyle position; to take Lieg. Above all to reach the Meuse with the massed offensive forces of the left wing: to carry the crossing between the Namur and Carignan near Sedan with the main body of the tank and mechanized divisions and, as these operations proceeded, to force their way to the sea, closely following the canal and river system of the Aisne and the Somme, and collecting together all the available tank and mechanized divisions.

The southern army group, under the command of Gen. von Runstedt, was also allotted the important task, as the breakthrough proceeded, to ensure the covering of the left flank, according to plan, in order totally to exclude the possibility of a repetition of the "Miracle of the Marne" in 1914.

This tremendous operation, which had already decided the further course of the war, and led, as planed, to the destruction of the main body of the French army and also of the whole British Expeditionary Force, threw a glorious light on the German leadership.

In addition to the two army group commanders and their chiefs of staff, Lieutenant-General von Sodenstern and Lieutenant-General von Salmuth. The following army commanders gained the highest distinctions: Colonel-General von Kluge as commander of the 4th Army; Colonel-General List as commander of the 12th Army; Colonel-General von Reichnau as commander of the 6th Army; General von Kuchler as commander of the 18th Army; General Busch as commander of the 16th Army; and General von Kleist, General Guderian and Generals Hoth and Hoeppner as commanders of the Tank Corps and the Motorized Troops. The large number of other generals and officers who distinguished themselves in these operations is known to you, gentlemen, through the award of the highest distinctions. ❖

Provoking Hitler

Churchill came to Paris on April 5, 1940, and at last the British government resolved that the mine fields in Norwegian territorial waters would after all be laid. The operation was, however, postponed until April 7, so Hitler could learn of it and prepare his countermove. One of the aims of the enterprise was to entrap the opponent by provoking him into making a landing in Norway.

—Memoirs of PRIME MINISTER PAUL REYNARD of France: *La France a sauve L'Europe*

A Holy War

We will of course be told tomorrow morning, that Hitler has attacked Poland. Certain people have been waiting and longing for this moment. They were expecting this attack, having been hankering and praying for it. These men are called Mandel, Churchill, Hore-Belisha and Paul Reynard. The great league of Jewish reaction was determined to have its own war. This was its holy war. They knew very well that only such an attack would give them a chance to capture public opinion. It will not be very difficult to find the necessary proofs in the German archives that certain gentlemen in cold blood prepared the conditions which made this attack inevitable. Woe betide them should the true history of the war ever be written.

—PROF. MAURICE BARDECHE, France

HISTORY YOU MAY HAVE MISSED

The Holocaust goes Vaudeville? The *Virginian-Pilot* newspaper from November 6 of 2002 has a review of a play, written and directed by Brian Silberman, entitled "Manifest." What makes this significant is that it is a comedy about the "Holocaust." Yes, a comedy. It is set in a German camp a few weeks before its liberation by Allied troops near the end of the Second World War. One scene features a camp inmate, "Israel Gutman," acting as a standup comedian, performing in front of the inmates. After a few bad jokes he remarks, "Tough room. Is it hot in here? It's like an oven." It was shown at Old Dominion University over the weekend of November 15-17, 2002.

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Recently, a research team of the Korean Central History Museum discovered 25 dolmens in Osan-ri, Sunan district, Pyongyang, North Korea. The dolmen tombs are on ridges of Chongryong mountain range. A survey of the tombs' structure and relics discovered there says that they are 3,500 years old. Each of those tombs of Mukpang-ri type was built by piling up small stone plates to make a burial chamber and its roof was covered with one big flat stone. The burial chamber remains in its original state. This shows that people at that time had advanced stone-processing and stone-building know-how. Seen in chambers were a narrow bronze dagger, stone dagger and arrowhead, beads and human bones.

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A team of historians and researchers announced on August 28, 2002, that radiocarbon dating evidence, and the discovery of ancient British-style artifacts and inscriptions in the American Midwest, provide the strongest indications yet that Welsh explorers, under Prince Madoc ap Meurig, arrived in this country in the 6th century and set up colonies here. Said British historian Alan Wilson, many of the grave mounds found in the Midwest are British in design. And according to Jim Michael of the Ancient Kentucky Historical Association, "The stone tablet found at Bat Creek in 1889 included an inscription written in Coelbren, an ancient British alphabet known and recorded by historians and bards down through the ages."

Above, Europoid skull found in ancient Amer-Indian burial mound near Bat Creek, Tenn.

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According to a new book, *The Golden Thread of Time*, by Crichton E.M. Miller, the Keltic cross is more than a religious symbol. Says the qualified navigator, the cross was a mathematical measuring instrument that enables an observer (with sufficient knowledge of how to use it) to find his geographical position anywhere in the world. You might say it was the world's first computer.

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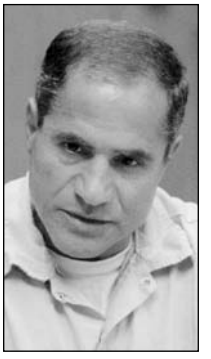
Thor Heyerdahl (left) the intrepid Norwegian adventurer who is admired by many Revisionists, passed away in April 2002 at the age of 87 of a brain tumor. The late maverick student of archeology issued a book in 2001, *The Hunt for Odin*, which maintains that the god Odin of the Norsemen was based upon a real-life king who ruled in what is now southern Russia, some 2,000 years ago. Heyerdahl said his archeological digs by the Sea of Azov backed up evidence in 13th-century sagas by Snorre Sturlason that Odin was not pure fiction. Ancient metal belt holders, rings and armbands dating from A.D. 100-200 and found around the mouth of the Don River were almost identical to Viking equivalents found in Gotland, Sweden some 800 years later, he said.



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The only thing clear about the Robert Kennedy assassination is that Sirhan Sirhan (right) did not kill RFK. The prime suspects are Thane Cesar and Michael Wayne, directed probably by the CIA, according to many students of conspiriology. The latest addition at the Conspiracy Museum in Dallas is the gun, once owned by Cesar, which may have been used to kill RFK, since Sirhan's shots appear to have missed the presidential candidate. Any museum visitor who donates $250 toward ballistic tests can receive a bullet, shell and letter of authenticity.

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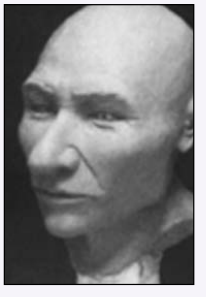
According to the web site insider.org, Masonic symbols are found in the legal and medical professions. The symbol of Justice, a woman holding a pair of scales, derives via the Masons from the ancient Egyptian Ma'at, goddess of truth, justice and order. The term "magistrate" is also derived from "Ma'at," because the goddess assisted the god Osiris in the judging of the dead by weighing their hearts. The gavel the judge bangs on a block on his table is another Masonic symbol.

Europeans: The Real Native Americans?



Europeans discovered and colonized America some 30,000 years ago, according to a genetic analysis of American Indians that sheds light on their origins. By studying the DNA in the "power packs" of cells, called mitochondria, scientists can compare populations to reveal evidence of ancient migrations, the American Association for the Advancement of Science was told recently. Such work reveals four major lineages in Indians that can be traced to Siberia and northeast Asia, but there is also a fifth founding lineage, called haplogroup X, that can be traced to Europe, said Dr. Theodore Schurr, of the Southwest Foundation for Biomedical Research in San Antonio, Texas. Said Schurr, "These data imply that haplogroup X was present in the New World long before Europeans first arrived in the New World, before Columbus or the Vikings or anybody else." Pictured above, the now-famous Europoid Kennewick Man skull recreation.

POLAND
& THE LIES OF THE ALLIES

BY ERIC THOMSON WITH RESEARCH BY PAUL NORRIS

Poland and its hapless people had largely served their purpose by becoming the excuse for Britain and its reluctant French ally to declare war on Germany in 1939. As historian David Irving points out, Britain's touted war aim was initially the "defense of Polish sovereignty." Of course, it had been agreed upon before 1939 that Britain and France would not intervene if the Soviet Union were to violate Polish sovereignty, as happened a few weeks after the German preemptive strike against Poland. But, unlike the Moor of Shakespeare, the Poles did not go away. Even after the kosher slaughter of some 15,000 members of the Polish officer corps, the Poles and their national interests remained. In fact, it was this Soviet massacre of the Poles at Katyn which served to emphasize to the Poles their likely fate under Soviet/Khazar rule. Therein lay the seeds of a Polish-German alliance.

In 1943, the government of Britain was indeed worried by indications that the Poles might wish to put Polish interests ahead of world banksterdom. On August 10, 1943, W.D. Allen of the Central Department of the British Foreign Office wrote plaintively to the Political Intelligence Department chief in the Foreign Office:

> **Consequent upon our conversation this morning, I attach a paper which was primarily intended as an aide-memoir within our section and which, therefore, may contain some rather obvious statements. Nevertheless, it is a very accurate picture of the grounds for suspicion which I mentioned to you this morning. . . . May I urge most strongly the necessity for not hinting to any Polish contacts your suspicions on this matter . . . because if they felt that there was any leakage of information through us as to their own fears and suspicions, it would close the door to any future negotiations between us and them.**

The accompanying memorandum is marked "Most Secret" and is entitled "POLISH GERMAN COLLABORATION." It begins:

> **The purpose of this paper is to draw attention to the situation which now exists in Poland and to the danger that the Germans may succeed in setting up a collaborationist regime in the General Government. At no time since the occupation has such an eventuality been considered possible until now, but recent deterioration in the situation makes it seem that this possibility should be taken into serious consideration. . . . Background: (1) Resentment against Soviet Russia has for long been intense and practically universal among the Poles in Poland. As the German military power seems to be waning, the possibility of collaboration is likely to be greater and no less if the fear of Russian (sic) occupation increases. (2) German anti-Soviet propaganda has been and is in accordance with the sentiments of the great majority of the Polish people to whom it is directed. (3) It is believed, both by the general population and by the responsible leaders, that Soviet and communist subversive propaganda and activity in Poland is intended to disrupt the country so that it will be unable, after the defeat of Germany, to offer effective resistance to Soviet domination. . . .**
>
> **Evidence of the Present Critical Situation: (1) Since the affair of Katyn, the Germans have for the first time obtained the collaboration of responsible Polish journalists**

in their press campaign against Soviet Russia. Delegations from several responsible Polish bodies visited Katyn under German auspices. (2) The clandestine press of Poland is concentrating more and more upon bitter attacks against Soviet Russia and against the subversive activities within Poland which are being encouraged by Soviet Russia. (3) The tone of our responsible contacts in the Polish Ministry of the Interior has changed noticeably in the past few weeks. . . . They are obviously nervous at the inevitable effects of the recent German anti-Soviet campaign upon a population "without proper political orientations." It seems clear that while they are confident in the attitude of the resistance organizations, they are now becoming alarmed at the possibility that these organizations may lose something of their support from the people and that individuals may be found whose fear and hatred of Russia is sufficiently strong to induce them to collaborate formally with the Germans, at any rate to the extent of opposing Russia (sic). (4) Since the affair of Katyn, Russian (sic) accusations of collaboration among Poles in the General Government, although malicious, have been specific and give the impression that there is some degree of fact behind the exaggeration. (5) Frank [the German Governor General of Occupied Poland] has recently declared that he hopes to make the General Government a model satellite state. This reads like propaganda intended to anticipate the probable course of events. (6) *The Krakauer Zeitung* of 24 July reports a meeting between Governor General Frank and the President and Director of the Polish General Welfare Council "to discuss the general situation of the Polish population, with special reference to the events in the Lublin district." (7) A P.W.I. report from Stockholm ingenuously states that the "Germans are starting to set up a Polish Quisling government. This plan results from a successful propaganda on the Katyn mass graves." In view of the above, it does seem that there is a strong possibility of some kind of Quisling Government being set up in Poland supported by (a) Warsaw degenerates; (b) genuinely patriotic Poles who passionately fear the Russian (sic) menace more than anything else in the world.

The trick was to keep Poland strong enough and determined enough to fight the Germans, but not to fight the Soviets. So far, the Polish Secret Army had served British-Soviet interests well via guerrilla warfare, sabotage and espionage against the German war effort in Poland. It is even mentioned in one Polish Secret Army report that agents were helping to spread the deadly typhus disease. Polish military units serving with the British and so-called Free French forces had to be placated as well so that their fear and loathing for the Soviets could be put "safely" in the background.

In addition to these pressing priorities, Special Operations Executive, [SOE] Britain's espionage, sabotage and terrorist organization, was complaining in correspondence with Britain's Psychological Warfare Executive or propaganda ministry that their cells of agents were being destroyed and neutralized by German roundups of civilians for labor as well as security reasons. Naturally, such roundups were also having the same effect upon the Polish Secret Army and the British had received such complaints from the Polish Government-in-Exile. On August 11, 1943, in a letter to W.D. Allen of the British Foreign Office, Lt. Colonel Perkins of SOE writes:

. . . The deportations are serious and are affecting our work in that the cells of the underground Resistance Movement in the affected areas are to a great extent liquidated, and also such materials as we have been able to deliver are liable to be discovered. If any form of deterrent could be devised we would welcome it. . . . [A] possible form of deterrent would be a statement by the United Nations that [German] settlers would be regarded, after the war, as a form of war criminal, having taken possession of property which they knew to be illegally acquired.

It was clear from the outset that the government of Britain had no intention of assisting the Poles with military or material support. Words were going to be the only thing the Poles would get, just as in 1939. It only remained to be decided what words were going to be selected.

In a "Most Secret" cipher telegram dated August 22, 1943, from the British Foreign Secretary to the War Cabinet Offices in Washington he states:

I mentioned to Mr. Hull [the U.S. Secretary of State] on August 20 the request of the Polish Government for some joint Anglo-American declaration regarding German crimes in occupied Poland. Mr. Hull admitted that he had received a similar request and that he would consider it, though he felt that any such declaration was not likely to give much help to the Polish population.

British propagandists were the authors of the Allied declaration. It was one among many lies of the Allies and it was among the more cynical, for it was initially designed to eclipse the Soviet atrocity of Katyn by accusing Germans of even greater, but entirely fictitious, atrocities against the Polish people. The Poles were not likely to be fooled for long, but it was only sufficient that they remain fooled until the Soviet steamroller had run over them. The complicity of the Polish Government-in-Exile with this treason against the Polish people reveals how little it had in common with the people it claimed to represent. On August 12, 1943, Lt. Colonel Perkins of SOE received a letter from the British Foreign Office:

The Polish foreign minister called upon me this evening and asked me to draw the secretary of state's special attention to the suggestion made by the Polish Government for the issue of a declaration condemning the German deportation of the populations of central Poland. Annexed is a minute by Mr. Allen on this point together with the draft of a possible declaration which it is suggested might be telegraphed to the prime minister with a view to persuading the president to join in a joint statement. . . .

W.D. Allen's attached minute begins:

The Polish government has suggested that His Majesty's Government should issue a declaration condemning the German deportations of the population of central Poland, which, according to recent reports received from Poland, are on the increase. The Polish Government would hope that any such declaration should be given the maximum publicity in our broadcasts to Poland and Germany, and that it should also be used in leaflets to be dropped over Germany (especially, if practicable, eastern Germany) and, if possible, Poland as well. A similar request is being addressed to the United States Government. . . . S.O.E. would accordingly welcome any form of deterrent that could be devised.

P.W.E. [Psychological Warfare Executive] sees no objection to publicity being given to any declaration and would be prepared to do everything possible to give effect to the Polish proposals, subject to technical and operational limitations. Such declarations as H.M.G. [His Majesty's Government] has made in the past on the subject of German atrocities in Poland have been made in Parliament. They have not gone beyond promises of retribution against those

Here, a woman walks through piles of rubble in what was once urban Poland. The Polish government had, previous to September 1938, made numerous threats and provocations to the German government. Poland, throughout the 1930s, had a far larger army than Germany. Her ill-treatment of Germans of the Danzig made Poland a serious threat to German interests.

> **responsible. The deterrent effect of such statements appears to have been negligible, and if any further declaration is to be made, it would be useful if it could contain some indication that the actions being carried out by the German authorities in Poland will in some measure be held against Germany as a whole. . . . The Poles were at first inclined to revert to the idea of reprisals. It has been made clear to them that these are out of the question. A further Polish suggestion for a warning to the Polish population against premature action on the lines of that recently broadcast to Greece and Yugoslavia is being examined separately. It raised difficulties from the Soviet point of view.**

The attached declaration by W.D. Allen, as amended by others in his department, dated August 12, 1943, is as follows:

> **Reliable information has reached H.M. Government regarding the crimes committed by the German invaders against the population of Poland. Since the autumn of 1942 a belt of territory extending from the province of Bialystock southward along the line of the River Bug has been systematically emptied of its inhabitants (hundreds of thousands of whom have been deported from their homes).**

The draft declaration continues: "In July 1943 these measures were extended to practically the whole of the province of Lublin and also to the neighboring provinces of Radom and Cracow."

[Editor's note: this typewritten sentence was considerably altered by a poison-pen-wielder who changed it to read as follows:]

"In July 1943 these measures were extended to practically the whole of the province of Lublin, where hundreds of thousands of persons have been deported from their homes or exterminated." *[Editor's note: The "hundreds of thousands" reappear from the propagandists' bag of tricks, along with the word, "exterminated", which was entirely absent before. The wording is also purposefully misleading. Were the mythical "hundreds of thousands" "deported" or were they "exterminated"? Could the spies of SOE have failed to detect an extermination program involving hundreds of thousands of people? Impossible. No exterminations were mentioned in SOE correspondence because there weren't any. The Germans were moving the Poles, not murdering them.]*

W.D. Allen's draft continues:

> **These measures are being carried out with the utmost brutality. Many of the victims are killed on the spot. The rest are segregated. Men from 14 to 50 are taken away to work for Germany. [Some] children [are killed on the spot, others] are separated from their parents and either sent to Germany to be brought up as Germans or sold to German settlers or despatched with the women and old men to concentration camps, were they are now being systematically put to death in gas chambers. H.M. Government reaffirms their resolve to punish the instigators and actual perpetrators of these crimes. They further declare that, so long as such atrocities continue to be committed by the representatives and in the name of Germany, they must be taken into account against the time of the final settlement with Germany. Meanwhile the war against Germany will be prosecuted with the utmost vigor until the barbarous Hitlerite tyranny has been finally overthrown.**

So here we find the amazing "gas chambers," emanating like the proverbial *deus ex machina* from a typewriter in the British Foreign Office. But watch closely, for you are about to see another sleight of hand take place.

It is noted that the arbitrary inclusion of "hundreds of thousands" of Poles in the categories of "deported" or "exterminated" might serve to eclipse the "mere" 12,000 or so Poles murdered by the Soviet Khazars at Katyn. On August 26, 1943, the British Foreign Office telegraphed Moscow with the request that they make a similar statement condemning the "extension of German campaign of mass murder and deportation against the population of Poland" on behalf of the Polish government. But the Soviets, apparently, cared little what the Poles or the world thought in regard to alleged German atrocities. The Soviets, after all, had already blamed the Katyn mass murders on the Germans and lamely continued to do so after 1945, even "trying" and executing the alleged "German perpetrators," without convincing anyone of Soviet innocence. In any case, the Soviets had no fear of justice, because they knew for whom the Allies toiled.

It was thus not until August 31, 1943, that the following telegram arrived from Moscow: "Molotov has replied that the Soviet government was precluded by lack of time from examining draft declaration and proposal for simultaneous publication by them of similar communication. The Soviet government's attitude toward responsibility of Hitlerites for the crimes committed in occupied territory had already been defined in a number of notes and in special statement of October 14th last (see my telegram No. 250) made in connection with declaration by them in regard to nine occupied countries including Poland." The Soviets preferred their own lies.

Meanwhile, back at the "gas chambers," or actually the typewriters of the British Foreign Office, all were satisfied with their creative writing exercise. The Polish Government-in-Exile was in full agreement with the declaration, as W. D. Allen advised Sir Owen O'Malley, the British ambassador to Poland, in a memo dated 20 August 1943. By August 27, the declaration had gone out over the wires to Canada, New Zealand, Australia, South Africa, the United States and the USSR. All was in readiness to spew forth at the appointed day and hour, when the lies would be proclaimed to the world.

But one man, Mr. Cavendish-Bentinck, a senior official of British intelligence, was "a little unhappy about the statement, to be issued on the authority of His Majesty's Government, that Poles 'are now being systematically put to death in gas chambers'." You can imagine the consternation amongst the hack writers of the Foreign Office and their chiefs when they received this "rocket" in the form of a memo dated August 27, 1943. The telegraphed "gas chambers" declaration had gone out to all Allied authorities on August 27. How they all must have hated this "horrible man" who threatened to wreck their game with his maddening coolness. Cavendish-Bentinck's memo continues:

> **The only two references which I have been able to find . . . which deal with this form of execution are as follows: (1) Telegram of 17 July, 1943, from Poland: "Commander-in-Chief armed forces Lublin district informed me that he had evidence that some of these people are being murdered in gas cells there" (Majdanek Camp). (2) Telegram of 17th July, 1943, from Poland: "It has been ascertained that on July 2 and 5 two transports made of women, children and old men, consisting of 30 wagons each, have been liquidated in gas cells."**
>
> **It will be observed that the first of the reports gives no indication of the date of the occurrence, or the number of people concerned; the second is silent as to the place and the source. It is true that there have been references to the use of gas chambers in other reports; but these references have usually, if not always, been equally vague, and since they have concerned the extermination of Jews, have usually emanated from Jewish sources. Personally, I have never really understood the advantage of the gas chamber over the simpler machine-gun, or the equally simple starvation method. . . .**

Cavendish-Bentinck was no doubt aware that the Khazar rulers of the erstwhile Soviet Empire had used mass-starvation as a weapon against the Ukrainians in the 1930s and that gunfire was used to slay the Polish officers at Katyn. Starvation would be used again by the Soviets and also by the Americans to murder millions of Germans after Germany's surrender in 1945. Gas chamber technology for executions, as opposed to delousing, was well-known in the United States and had been in use since the 1920s. If mass-gassing were cheaper and more efficient than shooting or starvation, one suspects that this method would have been used by the Soviets and the Americans instead of the previously mentioned methods.

We now know that British Intelligence was intercepting and decoding all German radio transmissions in regard to labor and concentration camps such as Auschwitz-Birkenau-Monowitz, Majdanek et al. and gas chambers were not the means used for the execution of prisoners. The British also knew the number of inmates at each camp, as well as the number transferred into and out of the camps. Cavendish-Bentinck was undoubtedly privy to this information and did not want the British to be embarrassed by German rebuttals. The "gas chambers" must be saved for later, when the Germans could not defend themselves. . . .

Cavendish-Bentinck's memo continues:

> **In my opinion it is incorrect to describe Polish information regarding German atrocities as "trustworthy." The Poles, and to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up. They seem to have succeeded. Mr. Allen and myself have both followed German atrocities quite closely. I do not believe that there is any evidence which would be accepted in a Law Court that Polish children have been killed on the spot by Germans when their parents were being deported to work in Germany, nor that Polish children have been sold to German settlers.**
>
> **As regards putting Poles to death in gas chambers, I do not believe that there is any evidence that this has been done. There have been many stories to this effect, and we have played them up in PWE [Psychological Warfare Executive] rumors without believing that they had any foundation. At any rate, there is far less evidence than exists for the mass murder of Polish officers by the Russians [sic] at Katyn. . . . I think that we weaken our case against the Germans by publicly giving credence to atrocity stories for which we have no evidence. These mass executions in gas chambers remind me of the story of employment of human corpses during the last war for the manufacture of fat, which was a grotesque lie and led to the true stories of German enormities being brushed aside as being mere propaganda. I am very sad to see that we must need ape the Russians [sic] and talk about "Hitlerite"—instead of "German."**

The panic buttons were pressed and emergency cords pulled throughout the British ministries that day. At the bottom of Cavendish-Bentinck's memo is W.D. Allen's scribbled message: "I have discussed this with Mr. Roberts. It seems too late to make substantial changes. But we could telegraph to Washington and Moscow on the lines of the amended draft." At the very bottom of the memo are notations in two other hands: "Tels sent & M. Kulski informed."

And, "The Polish P.M. readily accepted the change." So the "gas chambers," which existed only on paper in the first place, disappeared with the stroke of a pen.

On August 28, 1943, the governments of Canada, Australia, New Zealand and South Africa were sent secret telegrams with the following text:

> **Following for Prime Minister. Begins. My telegram D No. 596 of 27 August. Declaration regarding German atrocities in Poland. On further reflection we are not convinced that evidence regarding use of gas chambers is substantial enough to justify inclusion in a public declaration of concluding phrase of paragraph 2 of draft contained in my telegram D. No. 597 of 27 August and we are therefore suggesting to United States Government that sentence in question should end at "concentration camps." Ends.**

On August 30, 1943, *The Times of London* published the declaration in its final "approved" form:

> **GERMAN CRIMES IN POLAND**
> **A British Warning**
>
> **The following statement was issued yesterday by the Foreign Office:**
>
> **Trustworthy information has reached His Majesty's Government in the United Kingdom regarding crimes committed by the German invaders against the population of Poland. Since the autumn of 1942 a belt of territory extending from the province of Bialystock southwards along the line of the River Bug has been systematically emptied of its inhabitants. In July 1943 these measures were extended to practically the whole of the province of Lublin, where hundreds of thousands of persons have been deported from their homes or exterminated.**
>
> **These measures are being carried out with the utmost brutality. Many of the victims are killed on the spot. The rest are segregated. Men from 14 to 50 are taken away to work for Germany. Some children are killed on the spot, others are separated from their parents and either sent to Germany or sold to German settlers—or dispatched with the women and old men to concentration camps.**
>
> **His Majesty's Government reaffirms its resolve to punish the instigators and actual perpetrators of these crimes. They further declare that, so long as such atrocities continue to be committed by the representatives and in the name of Germany, they must be taken into account against the time of the final settlement with Germany. Meanwhile the war against Germany will be prosecuted with the utmost vigor until the barbarous Hitlerite tyranny has been finally overthrown.**
>
> **From our own Correspondent, New York Aug. 29.**
>
> **The American State Department today issued a statement in similar terms to the British Government's statement regarding German crimes in Poland.**

The reader has just witnessed, by looking over the shoulders of a few bureaucrats, as it were, how the "Nazi gas chambers" were produced by an inter-office memo emanating from the British Foreign Office on August 12, 1943, and how they were made to "vanish" by means of same on August 28, 1943. Of course, the "gas chamber rumors" which were being spread by Britain's Psychological Warfare Executive et al. were making their mischievous rounds, as they are today.

Once Germany was militarily defeated, the "gas chambers" were resurrected at Nuremberg, along with World War I-type propaganda hoaxes such as "human soap" or "soup," "lampshades of human skin" etc. Nuremberg Document 3311-PS, which was submitted to the

On April 12, 1943, Nazis escorted reporters to the Katyn Forest site where some 12,000 Polish officers had been slaughtered by the Soviets in 1940. Even so, the Allies used the Katyn massacre for their own purposes, blaming it on the Germans. Essentially, their purpose was to inflame Polish opinion against Germany, as such provocations were in the interests of the allied partners to goad Germany into a war. For years, the Soviet propaganda line that Katyn was a German atrocity was taken as gospel by American academics.

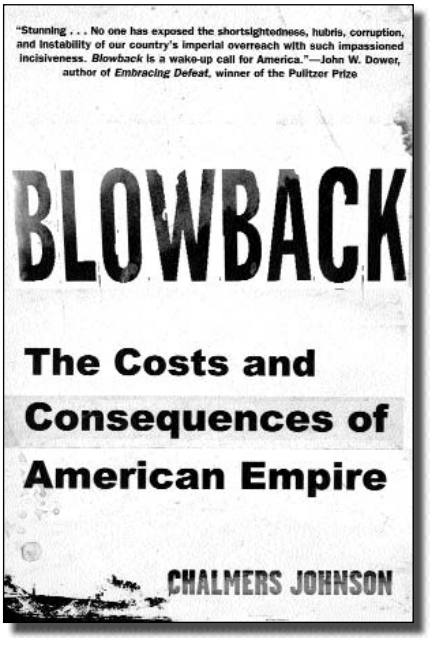
Allied kangaroo court by Dr. Tadeusz Cyprian, the Polish deputy representative on the United Nations War Crimes Commission in London, accused the German authorities of operating "extermination camps" at Treblinka, Belzec and Sobibor. The accusation makes no mention of Poles being exterminated, for Poles were no longer running Poland by that time. Jews and Jews alone were the alleged victims: "In these camps the Jews were put to death in their thousands by hitherto unknown, new methods, gas and steam chambers as well as electric current employed on a large scale."

No mention is made of those supposedly ubiquitous "gas vans" which were later alleged to have done most of the "gassings." Instead of "gas vans," we have "steam chambers" and even "electric chambers." Since these were on par with the "gas chambers" we have heard so much about, why do we hear nothing about them today? In this document, Treblinka is specifically mentioned as using "steam chambers intended for mass killing of Jews by suffocating them." It even describes the "steam chambers" and the boiler installations, so there was no confusion here between "steam" and "gas" chambers. The "steam chambers" have gone into the Orwellian "memory hole" with the "gas chambers of Dachau." As we have seen, anything can be written on paper, for "paper is patient." ❖

Eris Thompson and Paul Norris are increasingly well-known Revisionist writers on European history and World War II.

BLOWBACK:

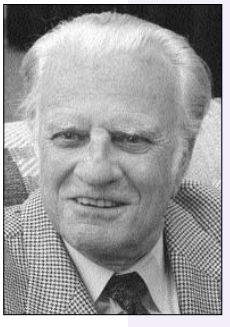
The Cost & Consequences of American Empire


"Stunning . . . No one has exposed the shortsightedness, hubris, corruption, and instability of our country's imperial overreach with such impassioned incisiveness. *Blowback* is a wake-up call for America."—John W. Dower, author of *Embracing Defeat*, winner of the Pulitzer Prize
BLOWBACK
The Costs and Consequences of American Empire
CHALMERS JOHNSON

The term "blowback," coined by the U.S. Central Intelligence Agency, refers to unintended consequence of American interventionist policies. In this incisive and highly controversial book, Chalmers Johnson, professor emeritus at the University of California, lays out in vivid detail the dangers faced by America's overextended empire, which insists on projecting its military power to every nook and cranny on Earth and using American capital and markets to force global economic integration on its own terms. From a brutal rape by black U.S. servicemen in Okinawa to our role in Asia's financial collapse, from America's early support for Saddam Hussein to U.S. actions in the Balkans, Johnson reveals the ways in which America's misguided policies are planting the seeds of future disasters. In the wake of the Cold War, the United States has imprudently and impudently expanded the commitments it made over the previous 40 years, argues the author. In *Blowback* he issues a warning we would all do well to consider: it is time for our empire to demobilize before our bills come due. Anyone who wants to understand the consequences of American intervention in Iraq, Yemen, or any other sovereign nation opposed to U.S. empire, must read this prescient book. *Blowback*, Item # 331, softcover, 268 pages, $15 less 10% for TBR subscribers. Add shipping & handling.

May God Forgive You!

Billy Graham & His Friends



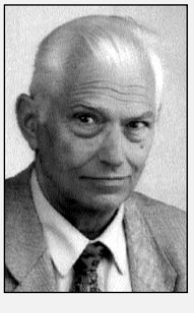
By Dr. Cathy Burns. This is an amazing book about the "doyen" of Christian evangelists. In this 788-page work, the author—who has many credits as a Christian writer—documents the incredible hypocrisy, un-Christian activities, subversive friends and profiteering of this "respected" leader of the Christian community. #325, softcover, 788 pgs., $22 minus 10% for TBR subscribers. Add shipping & handling.

The Zionist Takeover of Palestine

Conquest by Immigration: How Zionism Turned Palestine into a Jewish State

By George W. Robnett—First printed in 1968, this informative book has become a classic on the Middle East. The author breaks down chapters in chronological order with extensive sources and references. The role played by America in support of the Zionist take-over of Palestine is well documented. A good book to pass to the uninformed. #119, softcover, 407 pgs., $12.95 minus 10% for TBR subscribers. Add S&H.

Above, Jews arrive by the boatload in Jaffa.



Truth for Germany: The Guilt Question of the Second World War by Udo Walendy has been banned by the German government but is available in the U.S. Correspondence and dispatches among Roosevelt, Churchill and other politicians clearly paint a disturbing picture of Allied intentions toward the German nation before the outbreak of hostilities. Item #1, softcover, 530 pages, $20. #1a, hardcover, 530 pages, $28 minus 10% for TBR subscribers. Add shipping & handling.

NOTE: See page 54 inside this issue for simple ordering and domestic/international S&H instructions.

'Rivers of Blood'

BY ENOCH POWELL

Here is the full text of Enoch Powell's amazingly prescient "Rivers of Blood" speech to the Annual General Meeting of the West Midlands Area Conservative Political Centre, Birmingham, England, April 20, 1968. Powell was a member of the British Parliament. This speech was the first contemporary warning to the English from a major political figure on the future of England if immigration trends of the time were maintained. He has been proven right in every respect.

The supreme function of statesmanship is to provide against preventable evils. In seeking to do so, it encounters obstacles which are deeply rooted in human nature. One is that by the very order of things, such evils are not demonstrable until they have occurred. At each stage in their onset there is room for doubt and for dispute whether they be real or imaginary. By the same token, they attract little attention in comparison with current troubles, which are both indisputable and pressing: whence the besetting temptation of all politics to concern itself with the immediate present at the expense of the future. Above all, people are disposed to mistake predicting troubles for causing troubles and even for desiring troubles: "if only," they love to think, "if only people wouldn't talk about it, it probably wouldn't happen." Perhaps this habit goes back to the primitive belief that the word and the thing, the name and the object, are identical. At all events, the discussion of future grave but, with effort now, avoidable evils is the most unpopular and at the same time the most necessary occupation for the politician. Those who knowingly shirk it deserve, and not infrequently receive, the curses of those who come after.

A week or two ago I fell into conversation with a constituent, a middle-aged, quite ordinary working man employed in one of our nationalized industries. After a sentence or two about the weather, he suddenly said: "If I had the money to go, I wouldn't stay in this country." I made some deprecatory reply, to the effect that even this Government wouldn't last for ever; but he took no notice, and continued: "I have three children, all of them have been through grammar school and two of them married now, with family. I shan't be satisfied till I have seen them settled overseas. In this country in 15 or 20 years' time the black man will have the whip hand over the white."

I can already hear the chorus of execration. How dare I say such a horrible thing? How dare I stir up trouble and inflame feelings by repeating such a conversation? The answer is that I do not have the right not to do so. Here is a decent, ordinary, fellow Englishman, who in broad daylight in my own town says to me, his member of Parliament, that this country will not be worth living in for his children. I simply do not have the right to shrug my shoulders and think about something else. What he is saying, thousands and hundreds of thousands are saying and thinking—not throughout Great Britain, perhaps, but in the areas that are now undergoing the total transformation to which there is no parallel in 1,000 years of English history.

In 15 or 20 years, on present trends, there will be in this country 3.5 million Commonwealth immigrants and their descendants. That is not my figure. That is the official figure given to Parliament by the spokesman of the Registrar General's office. There is no comparable official figure for the year 2000, but it must be in the region of 5-7 million, approximately one-tenth of the whole population, and approaching that of Greater London. Of course, it will not be evenly distributed from Margate to Aberystwyth and from Penzance to Aberdeen. Whole areas, towns and parts of towns across England will be occupied by different sections of the immigrant and immigrant-descended population.

As time goes on, the proportion of this total who are immigrant descendants, those born in England, who arrived here by exactly the same route as the rest of us, will rapidly increase. Already by 1985 the native-born would constitute the majority. It is this fact above all which creates the extreme urgency of action now, of just that kind of action which is hardest for politicians to take, action where the difficulties lie in the present but the evils to be prevented or minimized lie several Parliaments ahead.

The natural and rational first question with a nation confronted by such a prospect is to ask: "How can its dimensions be reduced?" Granted it be not wholly preventable, can it be limited, bearing in mind that numbers are of the essence: the significance and consequences of an alien element introduced into a country or population are profoundly different according to whether that element is 1 per cent or 10 percent. The answers to the simple and rational question are equally simple and rational: by stopping, or virtually stopping, further inflow, and by promoting the maximum outflow. Both answers are part of the official policy of the Conservative Party.

It almost passes belief that at this moment 20 or 30 additional immigrant children are arriving from overseas in Wolverhampton alone every week—and that means 15 or 20 additional families of a decade or two hence. Those whom the gods wish to destroy, they first

make mad. We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents, who are for the most part the material of the future growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre. So insane are we that we actually permit unmarried persons to immigrate for the purpose of founding a family with spouses and fiancées whom they have never seen. Let no one suppose that the flow of dependents will automatically tail off. On the contrary, even at the present admission rate of only 5,000 a year by voucher, there is sufficient for a further 325,000 dependents per annum *ad infinitum*, without taking into account the huge reservoir of existing relations in this country—and I am making no allowance at all for fraudulent entry. In these circumstances nothing will suffice but that the total inflow for settlement should be reduced at once to negligible proportions, and that the necessary legislative and administrative measures be taken without delay. I stress the words "for settlement." This has nothing to do with the entry of Commonwealth citizens, any more than of aliens, into this country, for the purposes of study or of improving their qualifications, like (for instance) the Commonwealth doctors who, to the advantage of their own countries, have enabled our hospital service to be expanded faster than would otherwise have been possible. These are not, and never have been, immigrants.

I turn to re-emigration. If all immigration ended tomorrow, the rate of growth of the immigrant and immigrant-descended population would be substantially reduced, but the prospective size of this element in the population would still leave the basic character of the national danger unaffected. This can only be tackled while a considerable proportion of the total still comprises persons who entered this country during the last 10 years or so. Hence the urgency of implementing now the second element of the Conservative Party's policy: the encouragement of re-emigration. Nobody can make an estimate of the numbers which, with generous grants and assistance, would choose either to return to their countries of origin or to go to other countries anxious to receive the manpower and the skills they represent. Nobody knows, because no such policy has yet been attempted. I can only say that, even at present, immigrants in my own constituency from time to time come to me, asking if I can find them assistance to return home. If such a policy were adopted and pursued with the determination which the gravity of the alternative justifies, the resultant outflow could appreciably alter prospects for the future.

It can be no part of any policy that existing family should be kept divided; but there are two directions in which families can be reunited, and if our former and present immigration laws have brought about the division of families, albeit voluntary or semi-voluntarily, we ought to be prepared to arrange for them to be reunited in their countries of origin. In short, suspension of immigration and encouragement of re-emigration hang together, logically and humanly, as two aspects of the same approach.

The third element of the Conservative Party's policy is that all who are in this country as citizens should be equal before the law and that there shall be no discrimination or difference made between them by public authority. As Mr. Heath has put it, we will have no "first-class citizens" and "second-class citizens." This does not mean that the immigrant and his descendants should be elevated into a privileged or special class or that the citizen should be denied his right to discriminate in the management of his own affairs between one fellow citizen and another or that he should be subjected to inquisition as to his reasons and motives for behaving in one lawful manner rather than another. There could be no grosser misconception of the realities than is entertained by those who vociferously demand legislation as they call it "against discrimination," whether they be leader-writers of the same kidney and sometimes on the same newspapers which year after year in the 1930s tried to blind this country to the rising peril which confronted it, or archbishops who live in palaces, faring delicately with the bedclothes pulled right over their heads. They have got it exactly and diametrically wrong. The discrimination and the deprivation, the sense of alarm and resentment, lies not with the immigrant population but with those among whom they have come and are still coming. This is why to enact legislation of the kind before Parliament at this moment is to risk throwing a match onto the gunpowder. The kindest thing that can be said about those who propose and support it is they know not what they do.

Nothing is more misleading than comparison between the Commonwealth immigrant in Britain and the American Negro. The Negro population of the United States, which was already in existence before the United States became a nation, started literally as slaves and were later given the franchise and other rights of citizenship, to the exercise of which they have only gradually and still incompletely come. The Commonwealth immigrant came to Britain as a full citizen, to a country which knows no discrimination between one citizen and another, and he entered instantly into the possession of the rights of every citizen, from the vote to free treatment under the National Health Service. Whatever drawbacks attended the immigrants—and they were drawbacks which did not, and do not, make admission into Britain by hook or by crook appear less than desirable—arose not from the law or from public policy or from administration but from those personal circumstances and accidents which cause, and always will cause, the fortunes and experience of one man to be different for another's.

But while to the immigrant, entry to this country was admission to privileges and opportunities eagerly sought, the impact upon the existing population was very different. For reasons which they could not comprehend, and in pursuance of a decision by default, on which they were never consulted, they found themselves made strangers in their own country. They found their wives unable to obtain hospital beds in childbirth, their children unable to obtain school places, their homes and neighborhoods changed beyond recognition, their plans and prospects for the future defeated; at work they found that employers hesitated to apply to the immigrant worker the standards of discipline and competence required of the native-born worker; they began to hear, as time went by, more and more voices which told them that they were now the unwanted. On top of this, they now learn that a one-way privilege is to be established by Act of Parliament: a law, which cannot, and is not intended, to operate to protect them or redress their grievances, is to be enacted to give the stranger, the disgruntled and the *agent provocateur* the power to pillory them for their private actions.

In the hundreds upon hundreds of letters I received when I last spoke on this subject two or three months ago, there was one striking feature which was largely new and which I find ominous. All Members of Parliament are used to the typical anonymous correspondent; but what surprised and alarmed me was the high proportion of ordinary, decent, sensible people, writing a rational and often well-educated letter, who believed that they had to omit their address because it was dangerous to have committed themselves to paper to a Member of Parliament agreeing with the views I had expressed, and that they would risk either penalties or reprisals if they were

known to have done so. The sense of being a persecuted minority which is growing among ordinary English people in the areas of the country which are affected is something that those without direct experience can hardly imagine. I am going to allow just one of those hundreds of people to speak for me. She did give her name and address, which I have detached from the letter which I am about to read. She was writing from Northumberland about something which is happening at this moment in my own constituency.

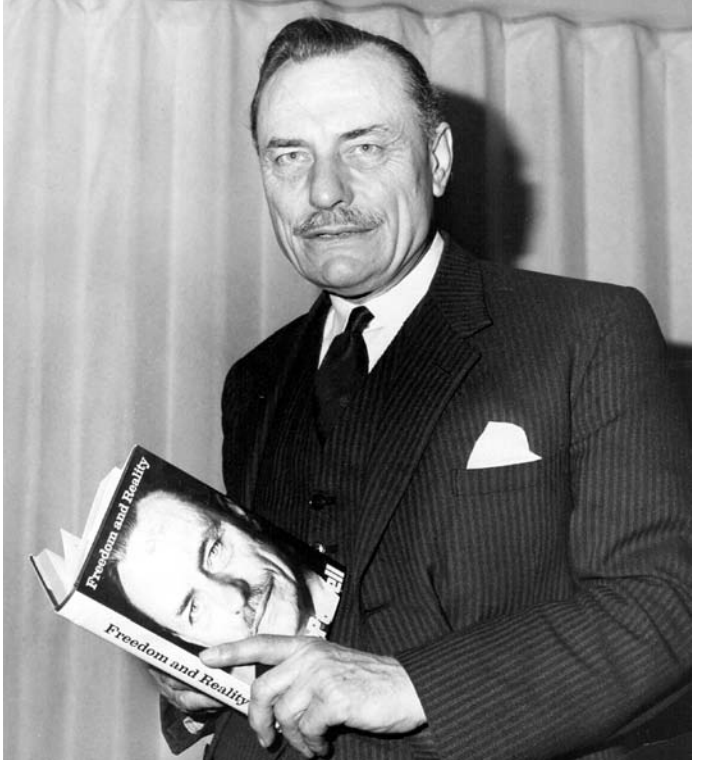
Eight years ago in a respectable street in Wolverhampton a house was sold to a Negro. Now only one white (a woman old-age pensioner) lives there. This is her story. She lost her husband and both her sons in the war. So she turned her seven-roomed house, her only asset, into a boarding house. She worked hard and did well, paid off her mortgage and began to put something by for her old age. Then the immigrants moved in. With growing fear, she saw one house after another taken over. The quiet streets became a place of noise and confusion. Regretfully, her white tenants moved out.

The day after the last one left, she was awakened at 7 a.m. by two Negroes who wanted to use her phone to contact their employer. When she refused, as she would have refused any stranger at such an hour, she was abused and feared she would have been attacked but for the chain on her door. Immigrant families have tried to rent rooms in her house, but she always refused. Her little store of money went, and after paying her rates, she had less than £2 per week. She went to apply for a rate reduction and was seen by a young girl, who on hearing she had a seven-roomed house, suggested she should let part of it. When she said the only people she could get were Negroes, the girl said "racial prejudice won't get you anywhere in this country." So she went home.

The telephone is her lifeline. Her family pays the bill, and helps her out as best they can. Immigrants have offered to buy her house—at a price which the prospective landlord would be able to recover from his tenants in weeks, or at most in a few months. She is becoming afraid to go out. Windows are broken. She finds excreta pushed through her letterbox. When she goes to the shops, she is followed by children, charming, wide-grinning pickaninnies. They cannot speak English, but one word they know. "Racialist," they chant. When the new Race Relations Bill is passed, this woman is convinced she will go to prison. And is she so wrong? I begin to wonder.

The other dangerous delusion, from which those who are willfully or otherwise blind to realities suffer, is summed up in the word "integration." To be integrated into a population means to become for all practical purposes indistinguishable from its other members. Now, at all times, where there are marked physical differences, especially of color, integration is difficult though, over a period, not impossible. There are among the Commonwealth immigrants who have come to live here in the last 15 years or so, many thousands whose wish and purpose is to be integrated and whose every thought and endeavor is bent in that direction. But to imagine that such a thing enters the heads of a great and growing majority of immigrants and their descendants is a ludicrous misconception, and a dangerous one to boot.

We are on the verge of a change. Hitherto it has been force of circumstance and of background which has rendered the very idea of integration inaccessible to the greater part of the immigrant population—that they never conceived or intended such a thing, and that their numbers and physical concentration meant the pressures towards integration which normally bear upon any small minority did not operate. Now we are seeing the growth of positive forces acting against integration, of vested interests in the preservation and



British Conservative politician Enoch Powell, seen here with a copy of his book Freedom and Reality *which focused on racial problems.*

sharpening of racial and religious differences, with a view to the exercise of action domination, first over fellow immigrants and then over the rest of the population. The cloud no bigger than a man's hand, that can so rapidly overcast the sky, has been visible recently in Wolverhampton and has shown signs of spreading quickly. The words I am about to use, verbatim as they appeared in the local press on 17 February, are not mine, but those of a Labour Member of Parliament who is a Minister in the present Government:

> **The Sikh communities' campaign to maintain customs inappropriate in Britain is much to be regretted. Working in Britain, particularly in the public services, they should be prepared to accept the terms and conditions of their employment. To claim special communal rights (or should one say rites?) leads to a dangerous fragmentation within society. This communalism is a canker: whether practiced by one color or another it is to be strongly condemned.**

All credit to John Stonehouse for having had the insight to perceive that, and the courage to say it. For these dangerous and divisive elements the legislation proposed in the Race Relations Bill is the very pabulum they need to flourish. Here is the means of showing that the immigrant communities can organize to consolidate their members, to agitate and campaign against their fellow citizens, and to overawe and dominate the rest with the legal weapons which the ignorant and the ill-informed have provided. As I look ahead, I am filled with foreboding. Like the Roman, I seem to see "the River Tiber foaming with much blood." That tragic and intractable phenomenon which we watch with horror on the other side of the Atlantic but which there is interwoven with the history and existence of the States itself, is coming upon us here by our own volition and our own neglect. Indeed, it has all but come. In numerical terms, it will be of American proportions long before the end of the century. Only resolute and urgent action will avert it even now. Whether there will be the public will to demand and obtain that action, I do not know. All I know is that to see, and not to speak, would be the great betrayal. ❖

INEXPLICABLE Archeology

Has man been present in North America since more than 33 million years ago, and is the present understanding of human evolution in need of complete revision? In 1891, George F. Becker reported to the American Geological Society that in the spring of 1869, Clarence King, director of the Survey of the Fortieth Parallel (U.S. Geological Survey), a respected geologist, was conducting research at Tuolumne Table Mountain, in California. This mountain was created by a massive flow of "latite" lava that moved down a Miocene course of the Stanislaus River. The lava cap is 9 million years old and is 300 feet thick in the neighborhood of Sonora. Auriferous gravels occur under the cap, and may be 33.2 million to 55 million years old. At this time, scientists say, the climate was warm, and alligators lived as far north as Montana and Wyoming. Primates had supposedly evolved only to the lemuroid stage. Yet, miners have reportedly found stone tools and human bones in this ancient gravel. However, their discoveries were brushed off by the establishment on the basis that the miners were not professional scientists. Becker reported that King found, solidly embedded in the gravel, a stone pestle, missing its lower end. He added: "Mr. King is perfectly sure this implement was in place and that it formed an original part of the gravels in which he found it. It is difficult to imagine a more satisfactory evidence than this of the occurrence of implements in the auriferous, preglacial, sub-basaltic gravels."

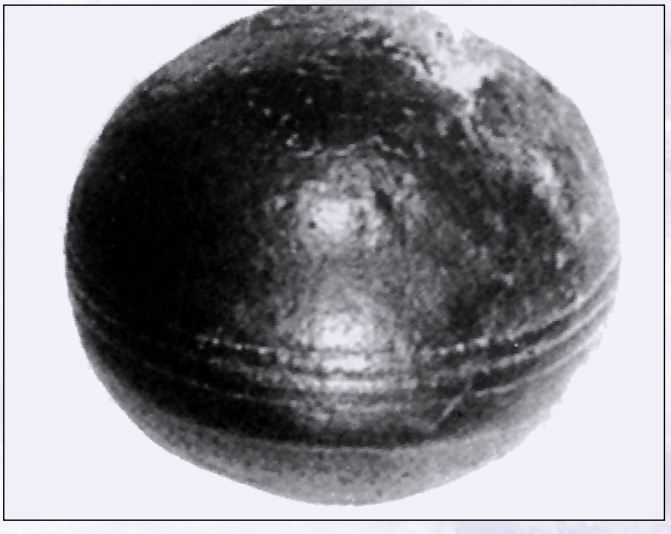


Photo above shows a metallic (possibly steel) sphere from Klerksdorp, South Africa, with three parallel grooves around its equatorial area. The sphere was found in a Precambrian mineral deposit, said to be 2.8 billion years old. Many other spheres were found with this one, although they lack the grooves. Were these objects created by man long before the dinosaur age?

From the description and the modern geological dating of the Table Mountain strata, it is clear that this tool is more than 9 million years old, and possibly 33 million years old, or older. This may be compared with the archeological dogma that man has only been in the New World for perhaps 12,000 years. Indeed, the earliest human beings supposedly go back only 1 million years or so. The response of the establishment archeological community to this documented find is to ignore it and hope it will go away, because it does not fit into the prevailing paradigm. Illustration above shows the broken stone pestle found by Clarence King and personally extracted by him from the Tertiary deposits at Table Mountain (top left), while at top right is a modern pestle made by an Indian tribe.

What Actually Happened in the "Rape of Nanking"?

By Akira Nakamura

Iris Chang in her book *The Rape of Nanking* has made the Japanese out to be diabolical creatures, much like the Nazis of Hollywood, who murdered hundreds of thousands of innocent Chinese. Admittedly, the Japanese could behave like barbarians on occasion, as Americans, Filipinos and others who have been their prisoners have learned by hard experience. However, is it possible that the Chang version of the Nanking Incident is a trifle exaggerated? Here, a Japanese professor of history takes a critical look at the evidence.

In the matter of the "Nanking Incident," which led to the unnecessary deaths of many Chinese soldiers and some civilians, the following matters are to be ascribed to Chinese responsibility:
1. The Chinese ignored the Japanese Army's summons to capitulate.

2. Chiang Kai-shek, Tang Sheng-chih and other administrative and military leaders deserted the city of Nanking before the arrival of the Japanese, leaving large numbers of soldiers and civilians behind before the Japanese troops arrived.

3. The Chinese army closed all the gates of the city, causing retreating Chinese troops outside to be sandwiched between oncoming Japanese troops and the city walls, as well as shutting in about 200,000 civilians who might otherwise have been able to leave the city prior to its fall. Also, Chinese troops trying to escape from within the city when the Japanese-besieged Nanking were unable to get out because of the closed gates.

4. Many Chinese soldiers, as was customary with them, changed into plain clothes, and, pretending to be civilians, hid themselves in the "International Safety Zone" (Refugee Zone). This later caused the Japanese to mistake civilians for soldiers.

The "Nanking Incident" would never have happened if there had been no guerrillas, or soldiers disguised as civilians, in Nanking. When the Japanese besieged Peking a few months earlier, no incidents occurred because the whole Chinese army retreated out of Peking southward. The Japanese army was then able to protect the remaining citizens according to international law. (If the Japanese army is intrinsically brutal, why did not a similar massacre incident

Here, a Japanese soldier is seen executing a Chinese captive—whether civilian or military is not known. Many Chinese soldiers dressed in civilian clothes as Japanese forces marched through China.

occur in Peking?)

5. Chinese soldiers set houses and buildings on fire. They also committed such atrocities against their own people as looting, rape and murder even before the Japanese troops arrived. This kind of behavior was customary with retreating Chinese troops of this era. Such incidents are recorded in reports by then Nanking Vice Consul Espy, as well as in the diary of the Chinese army physician "Sho Kokaku" (Japanese pronunciation). Also Japanese soldiers were said to have been able to march at night toward Nanking because the fires there were clearly visible.

The following matters are to be considered in approaching the truth of what took place in Nanking:

1. Chinese army remnants who surrendered to or were caught by Japanese troops were released or executed, depending upon the situation.

2. There was a case in which large numbers of Chinese prisoners of war on their way to be released fell into panic, perhaps out of suspicion, and revolted. Fighting ensued with the Japanese guards, and about 1,000 of the Chinese are said to have been shot to death, and several Japanese officers and soldiers were killed in the fight.

Chinese communist officials pose with recently exhumed remains of Chinese "murdered" at Nanking. These atrocities have provided the Chinese with unlimited propaganda material to this day.

3. As mentioned above, in some cases, Japanese soldiers killed civilians by mistake because they were not able to distinguish between civilians and soldiers, the latter being disguised in civilian clothes.

4. This writer recognizes that there may have been undisciplined Japanese soldiers who violated military rules. It is not denied that those men may have committed acts of violence, rape and looting. However, as noted above, such violations occurred within the Allies as well. It should be emphasized that illegal behavior by some soldiers had nothing to do with the intention or policy of the Japanese government or the Japanese army.

Peace was restored to Nanking soon after the Japanese occupation started. With the Japanese occupation of Nanking, peaceful civic life was immediately restored and the number of residents coming back to the city increased day by day until it reached 250,000, exceeding the size of the city's population at the time of its fall. The above fact means that the residents of Nanking knew full well that the Japanese troops were not there to kill or torture civilian Chinese. Many photographs showing warm and cordial relationships between Japanese soldiers and the people of Nanking were taken by news cameramen of *Asahi-shimbun*, *Mainichi-shimbun* etc.

At the Tokyo Trial, Lu Su, who allegedly witnessed a Japanese massacre of Chinese civilians in the villages in the vicinity of the Mo-Fu-Shan Hill and in the Ts'ao Hsieh-Hsia District, gave 57,418 as the number of victims. We must ask: How was it possible for this man to see the massacre from beginning to end, count the number of so many victims under the vigilant eyes of the Japanese troops, and yet go unpunished? And also how could he be so exact in counting?

The Red Swastika Society and the Tsung-Shan-Tang teams allegedly buried 155,337 corpses of the victims killed. To dig hard, frozen ground more than one meter deep and bury one body, at least two strong men are needed. This is by no means the work of children, women or aged people. So if more than 155,000 corpses were buried, a total of well over 300,000 men must have worked at it, amidst the orgies of murder, rape and other bloody atrocities. How was it possible that so many strong men were allowed to be there with perfect impunity ?

Japanese reporter Yamamoto Osamu, *Asahi-shimbun* correspondent in Nanking at that time, said to Ara Kenichi, who interviewed him: "While at Nanking, I never saw or even heard of a massacre of Chinese people. There were about 80 reporters, cameramen and others working in the *Asahi-shimbun* office in Nanking, but nobody talked of a massacre of Chinese residents there. I never heard even a rumor of it."

Maeda Yuji, who was then a *Domei-Tsushin* correspondent in Nanking and reported the battle there, writes that, though he once saw Chinese military captives being executed by Japanese soldiers, there were no large-scale atrocities committed against civilians, and that if such atrocities had taken place in the International Safety Zone, they could not have escaped their notice because they were working right in the middle of that zone.

Sato Shinju, a *Mainichi-shimbun* news cameraman, who now lives in Kanagawa Prefecture, told this writer that he once saw a number of Chinese soldiers executed by Japanese troops, but that was the only case he witnessed of a large-scale killing. As for rape, he never saw even a single case.

The Chinese have apparently a special liking for talking about

Are these the heads of executed Chinese soldiers? Or innocent civilians? It seems unlikely the latter, for dozens of reporters and foreigners were within the city walls during the time of the alleged "massacre," but none testifies to mass murder or rape.

the cruel methods of murder allegedly used by Japanese soldiers at Nanking, such as, to quote from Iris Chang's *The Rape of Nanking*, decapitation, slicing off women's breasts, disemboweling women, live burials, castration, the carving of organs, the roasting of people, hanging people by their tongues on iron hooks, slicing babies in thirds and fourths and so on. Yet all these atrocities are what the Chinese soldiers have been well known for, for centuries past, but unknown to the Japanese.

To emphasize the inhumanity of the Japanese soldiers, they often go even as far as to say that Japanese soldiers took pleasure in tossing a little child into the air and piercing it with their bayonet as it came falling down. Similar such claims were also made against the Germans in World War I to inflame public sentiment. Holocaust propagandists also use highly exaggerated (invented) numbers and claims of atrocities, still taught to school children as fact today.

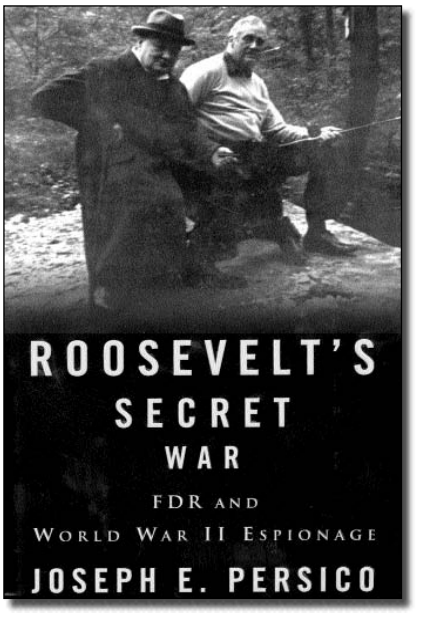
All the Japanese, including newspaper reporters and news cameramen, who were then in Nanking, admit that a large number of plainclothes Chinese soldiers (unlawful belligerents) were executed by the Japanese troops, but unanimously assert that there were no large-scale or systematic atrocities committed against civilians. The strange thing is that despite the world-famous tale of the holocaust of hundreds of thousands of Chinese or knee-deep pools of blood in the city of Nanking, not a single panoramic photograph of heaps of corpses in Nanking is known to us; nor has even a single person come forth who has witnessed the scene of this holocaust.

It may be safe, after all, to conclude that the repeated story of the slaughter of more than 300,000 Chinese civilians in Nanking is one of the biggest lies ever told in history. ❖

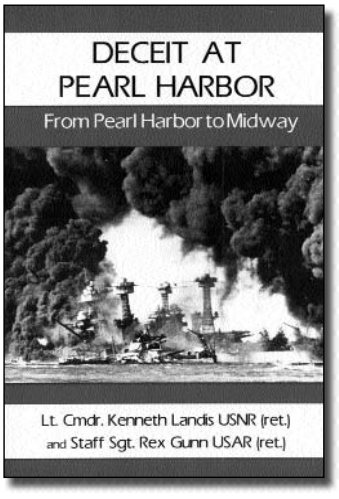
Akira Nakamura is a professor of history at Dokkyo University and director of the Research Institute of Showa History.

Above, bodies are exhumed to examine Chinese corpses. Chinese officials claimed the victims were buried alive.

WHO WANTED WAR?



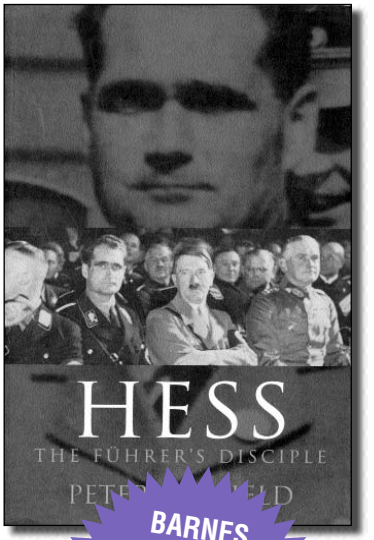
Roosevelt's Secret War: FDR and WWII Espionage, by Joseph E. Persico. Every year, new books appear dealing with President Franklin Delano Roosevelt. We recommend this one, although by an establishment historian, because of the nuances of Roosevelt's duplicity toward the American people and even those who supported him here and abroad. He was an unabashed anti-Semite, and so was his wife, until it became politically dangerous to be so. Great read; lots of good information from a rare perspective. Item #329, hardcover, 564 pgs., $35 minus 10% for TBR subscribers.



Deceit at Pearl Harbor: From Pearl Harbor to Midway, by Lt. Commander Kenneth Landis. A vast array has been published about Pearl Harbor since WWII. This book is unique since it was written by the last remaining member of Adm. Husband Kimmel's staff as it existed on Dec. 7, 1941. Read of purposeful provocations designed to goad Japan into striking the United States, ignored radar warnings and the huge cover up. Much of the content will shock its readers as the little-publicized events are revealed for the first time. Item #346, softcover, 270 pgs., $17 minus 10% for TBR subscribers.

Pearl Harbor Betrayed, by Michael Gannon. Taking up the pen to describe the U.S. government scapegoating of Adm. Husband Kimmel as well as the betrayal by General Short (once considered a comrade by Kimmel) the author writes a devastating account of treachery and deceit that few before have seen or even know about. Item #344, softcover, 339 pgs., $16 minus 10% for TBR subscribers.

WHO WANTED PEACE?



Hess: The Fuehrer's Disciple, by Peter Padfield. A great historical treasure trove, critical of all sides, not just the National Socialist side. This book provides a great insight into European politics before the outbreak of the war. The flight of Rudolf Hess to England to prevent war remains an unsolved mystery to this day. Hess was a victim of Winston Churchill's perfidy and his own decency. This is a touching, but not always sympathetic, biography of Hess and the tragic events in his life from beginning to end, murdered in Spandau Prison by his own guards. Item #328, softcover, 402 pgs., $24.95 minus 10% for TBR subscribers.

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THE BATTLE OF HALHAIIN GOL

Not Just an 'Incident in Outer Mongolia'

BY ROBERT K. LOGAN

Hindsight often compels us to revise our first impression of a particular event. Such is the case with a long-forgotten battle in an undeclared war fought in Outer Mongolia in August 1939. The battle was a turning point that led up to Pearl Harbor. It was also an early instance of blitzkrieg tactics—used, in this case, not by the Germans but by the Soviets. Was Marshal Georgi Konstantinovich Zhukov (1896-1974) the great unsung hero (from the Soviet point of view at least) of World War II? It was Zhukov who defeated the Japanese at this battle in Mongolia.

Unaware of the significance of the Battle of Halhaiin Gol[1] on the Outer Mongolian border at the time, many western and Japanese observers dismissed this border conflict, whose importance was only revealed much later, as "the Incident at Nomonhan." (Nomonhan being a town in the vicinity of the battle.) Its real significance was to be found in the reaction of the Japanese to the defeat of its crack Kwantung army and in the extent the battle was a "dress rehearsal" for deep operations tactics used in World War II.

To resist further Japanese intrusions into Outer Mongolia from Manchukuo, which included Inner Mongolia, the Soviet Union signed a mutual assistance treaty with Outer Mongolia in 1936. Ever since the Russo-Japanese War earlier in the century, Japan had been expanding her empire deeper into the Manchurian region.

The battle on the Halhaiin Gol River took place in August 1939, i.e., shortly after the Soviet intervention in the Spanish Civil War and shortly before the Soviet invasion of Finland. The year 1939 was characterized by the maneuvering and posturing of the various countries that would comprise the correlation of forces in World War II. Although the Japanese had fought against Russia in 1905, Japan had been on the Allied side in World War I, only to find that by the mid-1930s its former Allies—the British, Dutch, and especially the United States—were becoming increasingly hostile to Japan's ascendancy in their East Asian Co-Prosperity Sphere. Japan eventually signed a non-aggression pact with the Soviet Union and prepared to

Soviet Marshal G.K. Zhukov at right gesticulates as he confers with Mongolian commander Marshal Khorlogiin Choybalsan at Halhaiin Gol, 1939.

confront the European powers and the United States in the Pacific. Britain and France were desperate to recruit Bolshevik Russia, with its millions of men for canon-fodder, to help defeat Germany against whom they had fatuously declared war. The Bolsheviks at first rejected the British and French overtures and decided instead to enter into a pact with Germany. But when the German partner pre-emptively attacked them, the Communists quickly switched sides. Italy, though it was closely allied with Germany, had the reputation of never finishing a war on the same side it began the war. The people of the United States were firmly on the side of neutrality, but the government supported the British, regardless of U.S. neutrality laws.

The Soviet Military Encyclopedia (1984) provides a terse, but somewhat distorted, description of the battle that would have such a profound effect on both the correlation of forces involved in World War II as well as the devastatingly effective tactical operation employed by both German and Russian forces—the blitzkrieg.

In 1939 in the lower reaches of the Halhaiin Gol River in Outer Mongolia, combined Soviet and Mongolian forces destroyed Japanese invaders who had violated Mongolian territory. On July 2 after many armed provocations, which began in May, Japanese forces of 38,000 men, 310 artillery field pieces, 135 tanks and 225 aircraft entered Mongolia in order to establish a beachhead on the western bank of the river from which subsequently to destroy the opposing grouping of Soviet and Mongolian forces comprising 12,500 men, 109 field pieces, 186 tanks, 266 armored vehicles and 82 aircraft. In the course of the three-day battle, the Japanese were defeated and thrown back to the east bank of the Halhaiin Gol. In August, the Japanese 6th Army, made up of 75,000 men, 500 field pieces, 182 tanks and supported by 300 aircraft, was deployed in the Halhaiin Gol region. The Soviet and Mongolian forces, fused into the 1st Army Group, brought to the field 57,000 men, 542 field pieces and mortars, 498 tanks and 385 armored vehicles. Corps Commander G.K. Zhukov, with the support of 515 aircraft, preempted the enemy in an offensive action on August 20 that first encircled and then destroyed the Japanese grouping around the Halhaiin Gol. The air battles continued until September 15. The Japanese lost about 61,000 men killed, wounded, or taken prisoner and 660 aircraft. Soviet Mongolian forces lost more than 18,500 men killed or wounded and 207 aircraft. At the request of the Japanese military actions were terminated on September 16.

It was standard Soviet practice in military publications to exaggerate enemy force strength and to minimize their own manpower and materiel superiority.

A blitzkrieg is usually characterized by the preempting and upsetting of an imminent enemy attack by attacking suddenly and without warning before the enemy has launched his own offensive. Friendly forces are first surreptitiously deployed in forward positions with the two major pincer strike forces situated in widely separated salients that project into enemy territory. The preemptive strike starts with massive air attacks and artillery barrages on enemy airfields, transport facilities, and forces. It is followed by two powerful encircling pincers that trap and cut off the bulk of enemy forces, while the central sector of the front holds fast.

Blitzkrieg warfare became the hallmark of Marshal Zhukov even before World War II. After Halhaiin Gol, he was awarded his first of four "Hero of the Soviet Union" medals. Zhukov's name became synonymous with sudden, aggressive, crushing offensives, launched with overwhelming strength. The marshal used it with complete success in the decisive battle of Stalingrad. However, it failed him most cruelly on June 22, 1941, when his own forces, which had not yet fully deployed for their planned surprise attack, were themselves unexpectedly attacked and routed by German forces in Operation Barbarossa just days before Zhukov was to open the Soviet blitzkrieg against Germany, Stalin's opening move for the conquest of all Europe.

In his specific use of blitzkrieg in the Battle of Halhaiin Gol, Zhukov proceeded as follows: Four days before the expected Japanese assault, he secretly moved his forces, which had been strongly reinforced since the earlier hostilities in May, forward into close proximity to the Japanese line. Deception, concealment, disinformation and camouflage were all practiced to ensure friendly forces would assume their take-off positions without detection. One aspect of deception was to deliberately transmit military traffic, designed to mislead the enemy, in codes that the Russians knew the Japanese could decipher. The sound of tanks was muffled; air reconnaissance intensified.

In keeping with the needs of security and secrecy, only a few key officers were permitted to work on the operational planning for the Halhaiin Gol encirclement, namely, Zhukov, a member of the Group's Military Council, the head of the Political Department (Division Commissar P.I. Gorokhov), the chief of staff, and the head of the operational branch. Zhukov's deputy, Brigade Commander M.I. Potapov, handled contacts between the line units and logistical support. Supplies were transported overland by the Trans-Baikal Military District headquartered in Chita. The commanding officer there was G.M. Shtern. The troops themselves were not informed of the offensive until the eve of the attack.

By the time the battle was joined, Zhukov's forces enjoyed both a quantitative as well as a qualitative superiority. The quantitative advantage of Russian over Japanese forces was approximately 4:1 with respect to tanks, aircraft, and field guns. Later in World War II it was not unusual for the Russians to maintain a 10:1 advantage over the Germans with respect to mechanized forces, field guns, and aircraft. Moreover, Russian hardware was often of superior quality to the enemy's. For example, the standard tank used in the Halhaiin Gol campaign was the versatile light BT-5 whose chassis could also be used for bridge laying, amphibious operations, and as a chemical weapon platform. Indeed, Zhukov also had at his disposal a company of OT-130 flamethrower tanks. The standard Russian aircraft at the time were the I-15 and I-16 "Chaika" fighters which, in their greater numbers, proved a match for the Japanese Kawasaki Ki.10, Nakajima Ki.27 fighters and the Mitsubishi Ki.21-I bombers.

The great weakness in the performance of the Soviet armed forces in general has been the lack of initiative in the lower ranks and the reluctance of officers to assume responsibility for unauthorized actions demanding an immediate response. Without a strong central control system, or when a commanding officer is killed, a Soviet military unit is like a torso without a head.

Zhukov's Blitzkrieg began at 5:45 a.m. on Sunday, August 20, with massive bombing raids and artillery barrages along a 60-kilometer bend of the Halhaiin Gol River that protruded deep into Soviet-Mongolian territory. Then, at 9 a.m., after pinning down enemy forces on the central front, Zhukov launched a preemptive two-pronged strike around the enemy flanks in the direction of Nomonhan-Burdobo. In the final stage, Zhukov's forces destroyed or captured enemy forces caught in the encirclement between the Halhaiin Gol River and the Mongolian border.

To accomplish this, Zhukov created three forces groups. To the Central Force, under the command of Brigade Commander D. Ye Petrov, fell the task of pinning enemy forces to the front. The north-

Terrain was very difficult in much of Mongolia in the mid-20th century. Above a cart stuck on a main highway of Inner Mongolia, circa WWII.

ern pincer, less powerful than the Southern Force, was commanded by Col. I.V. Shevnikov. His task was to destroy the Japanese north flank at Fui Heights, then head southwest for the hills above Nomonhan, and join with the other forces to destroy enemy units north of the Holsten. Operating on the Soviet left wing, the Northern Force began by facing east and then wheeling to the south. The very strong Southern Force, consisting of two divisions, tank and armored brigades, and several additional tank battalions, under the command of Col. M.I. Potapov, was to strike toward Nomonhan after destroying Japanese units north of the Holsten. Constituting the right wing of the First Army Group, Potapov's force faced north, closing to meet the Northern Force. The ring was closed on August 24, four days after the attack began. Zhukov controlled strong mobile reserves southwest of his command post in the Hamardaba Range.

Bloodied in the battle, Japan backed off from further probes into Mongolia and Marshal Georgi Zhukov for the first time in Russian military history successfully employed a blitzkrieg tactical operation [*Molniyenosnaya voyna*] in modern warfare. It behooved Zhukov to act expeditiously and successfully in this operation. In the previous year, 1938, Marshal Blyukher had led Soviet forces in the unsuccessful battle at Lake Khasan. By April 1941, Stalin had Blyukher as well as his successor G.M. Stern, who had also assisted Zhukov, purged and executed.

On the Japanese side, General Ueda Kenkichi exercised overall command of the Kwantung Army. Whereas the Japanese could not hope to match the superiority of the Red Army in men and materiel, they relied instead on the professionalism and initiative of the Japanese soldier, the venerated samurai and *bushido* military code, and especially on the Japanese fanatical devotion to the emperor. As America was to learn a few years later, suicide rather than surrender was preferable to the Japanese soldier. Two of the most prominent examples of the demands of the *bushido* code were the ace Japanese pilots, Majors Harada Fumio and Daitoku Naoyuki, who had the misfortune of being shot down and captured by the Russians. After being returned to the Japanese, they were given pistols to shoot themselves. Their deaths were reported as "heroic deaths in action."

August 1939 marked the end of Allied concessions to the ambitions of both Germany and Japan. England and France were on the eve of declaring war against Germany for forcibly attempting to rectify her border with Poland; in the Far East the Soviet Union determined to put an end to Japan's encroachment in Mongolia by *force majeure*. Japan had already occupied Korea and Manchuria, establishing Manchukuo as a wedge between the Soviet Union and China. It now hoped by its further penetration into Mongolian lands to drive the wedge still deeper by establishing Mengkukuo, a homeland for all the Mongol peoples under Japanese control. These plans were thwarted by the strong reaction of the Soviet Union. As a consequence, Soviet Russia now had a contiguous border with China and could provide direct aid for the latter's march to Communism. Mao Tse-tung acknowledged this and predicted:

> **The interests of the Soviet Union will never collide with those of the national liberation of China. Rather, they will always be harmonious with China's interests. I consider that to be true without any doubt.**

Another important direct consequence of the Halhaiin Gol battle was that it removed the threat of the Soviet Union facing a two-front war, one in the West with Germany and another in the East

with Japan. Lt. Gen. Jo Iimura, chief of staff of the Kwantung Army, stated very frankly:

> **Since we had suffered great damage and loss of men during the Nomonhan Incident, we felt very insecure in regard to the defense of Manchuria. The measure that CIC Umezu adopted to meet the situation was to avert further border disputes, to construct defense installations, especially new fortifications, and to strengthen the old ones. Both the construction and strengthening of fortifications were entirely of a defensive nature, and by no means of an offensive nature.**

Recognizing that the Soviet Union would resist further expansion into Mongolia and that only the United States and the European colonies in the Pacific constituted a potential obstacle to her march into southeast Asia, Japan in September 1940 joined the Three Power Pact with Germany and Italy against her potential enemies—the ABCD-powers, namely America, Britain, China and the Dutch. In April 1941 Japan also signed a non-aggression pact with the Soviet Union. This pact not only further assured Japan that she would be relatively free to pursue her adventures in Southeast Asia, but also reinforced Stalin's conviction that he was secure against hostile Japanese action near the Soviet border.

When the spy Richard Sorge later assured the Soviets that Japan would not attack the Soviet Union, it was more of a reassurance and confirmation of what the Russians already knew. Moreover, the disposition and composition of Japanese forces in Manchuria could always be watched by air reconnaissance. Consequently, Stalin and Zhukov were free to transfer battle-tested divisions from the Far East to the western front where they began to arrive even before German forces approached Moscow.

More importantly, the Japanese war machine badly needed the oil and raw materials that only southeast Asia and Indonesia could offer. President Roosevelt's embargo on oil and other raw materials shipments to Japan, combined with other provocations, directed Japanese anger away from the Soviet Union and toward the United States. When the U.S. "Rainbow Five" war mobilization plan, in which America's goal to create a 10-million-man army by 1943 was leaked to the press in early December 1941 [most probably by President Roosevelt himself], Japanese leaders no doubt felt their best chance was to act hard and fast to achieve their war aims before America had the strength to prevent it. The attack on Pearl Harbor followed several weeks later.

In fateful August 1939, Stalin also made his decision to reject British and French overtures for an alliance against Germany, choosing instead to sign the Non-Aggression Pact with the Third Reich. Had he joined openly with the western Allies at the time, Hitler would certainly not have invaded Poland. But the Bolshevik leader knew from his talks with the British and French delegates that they would in any case declare war themselves if Germany entered Poland, something Hitler himself believed would not occur. Stalin was satisfied to let the imperialist western states exhaust themselves in war while he waited for the most opportune time to strike. The stage was set for World War II.

With the proven success of Blitzkrieg tactics and with the Japanese threat removed, Stalin transferred Zhukov and many of his colleagues from the Mongolian frontier to the Kiev Military District, the most important military posting at the time. In February 1941, Zhukov was promoted to chief of the General Staff and charged by Stalin with planning the defeat of Germany. It was obvious by this appointment that Stalin intended that any war with Germany would be fought in Europe, not in the USSR.

On June 21, 1941, the Politburo decided to deploy the Southern Front under the command of General I.V. Tyulenev. Chief of Staff Zhukov assumed overall personal command of the southern and the southwestern Fronts from Ternopol. A western front in Belorussia was already in place. The southern front was to seize the Romanian oil fields, while the southwestern front included the critical and powerful Lviv salient.

M.I. Potapov, who had been Zhukov's deputy and main tank commander at Halhaiin Gol, was now a general-major in charge of the 4th mechanized corps in the Lviv salient. His 4th corps contained some of the best Soviet tanks, including the T-34 and the KV. In numbers, the Soviets at the outset of the war had some 30,000 tanks, the Germans about 3,000. The same ratio pertained to aircraft strength.

Just as he had done preparatory to the Battle of Halhaiin Gol, Marshal Zhukov began moving airfields, supply depots, command points and strike forces right up to the German-Russian and Romanian-Russian border. In 1940, as the result of the partition of Poland, Zhukov established his two main pincer forces pointing toward Germany in Bialystok and Lviv salients. The Lviv salient contained the strongest Soviet force concentration because the rivers in eastern Europe flowing to the Baltic Sea were narrower in that sector and therefore easier to cross than in the north, where they widened to debouch into the Baltic. Deployed only for an offensive strike and caught off balance, Soviet forces were quickly overrun and destroyed by the German spoiling action.

Although Potapov was taken prisoner by the Germans, Stalin so prized his services that he did not shoot Potapov after the war as he did many other Soviet POWs. Potapov was even promoted to general-colonel after the war.

Other veterans of the Halhaiin Gol campaign served with Zhukov in the failed Soviet offensive against Germany in 1941. Colonel I.P. Alekseyenko, who was a colonel in 1939, was a general-major of the 5th mechanized tank corps when it lost most of its tanks to the Germans. I.I. Fedyuninskiy, who had been a major in 1939, was a general now. Fedyuninskiy in his memoirs lamented that "at Halhaiin Gol we successfully executed our flanking attacks, but now [June 1941] we failed to pull it off."

It was not out of fear of a German attack in 1941 that Stalin ordered Zhukov, the proven master of blitzkrieg, to organize an attack plan against Germany. Neither Stalin nor his leading generals believed Hitler would dare open a second front when Britain was still very much in the war. For this very reason, namely, that the Russians were convinced that Hitler would not attack, Hitler took his gamble to catch the planned Soviet offensive off balance and defeat the USSR in a three-month campaign.

Despite the major defeat suffered by the Red Army at the hands of the Wehrmacht in June 1941, Stalin retained all his leading generals in command positions, proving indirectly that they had simply been following the Red dictator's own invasion plans when the unexpected German attack upset their preparations.

U.S. Colonel Drea of the Combat Studies Institute of the U.S. Army Command and General Staff College has—based on the analysis of many Japanese sources—provided a detailed study of the tactics and strategies employed by the respective combatants. In Drea's opinion, the Japanese, like the Germans, seriously underestimated their Russian enemy. Like the Germans, the Japanese had espoused a strategy of relying on the superior military professionalism and leadership attributes of their soldiers to achieve a decisive victorious con-

Soviet Marshal Zhukov talks with his officers and men at Halhaiin Gol area, Outer Mongolia, 1939.

clusion in a short war. Because both Germany and Japan lacked the manpower and materiel resources to fight a protracted war, blitzkrieg was their only hope of victory. In the battle of Halhaiin Gol the Russians enjoyed both quantitative and qualitative superiority in war materiel and quantitative superiority in manpower. The single-most critical advantage the Soviets had in the Halhaiin Gol battle, according to Drea, was their incredibly effective logistical support system in which almost 5,000 supply trucks were used to travel the 750-kilometer route from Borzya to the Nomonhan battlefield.

After the conclusion of World War II and with the experience gained by the Soviets in their victory over the Germans, they turned again to Manchuria to settle accounts once and for all with the Japanese. The Soviets opened three separate fronts (1.5 million men along a 4,000-km front) simultaneously along converging axes into the heart of Manchuria. The attack was begun at midnight on a broad front, along multiple attack axes, across terrain the Japanese considered impassable and in drenching rain. Bypassing the strongest Japanese defensive barriers, the Soviet forces routed the Kwantung Army in just seven days, ending Japanese domination of northeastern Asia.

In the Far East in the turbulent 1930s, the Battle of Halhaiin Gol could only be seen as just another of the many border and gunboat incidents involving the imperialist powers of the day. Only with the benefit of hindsight can the significant influence of that particular incident on Soviet tactical operations, the career of Marshal Zhukov, and the correlation of forces in World War II, be recognized. With respect to military operational plans, it was truly a dress-rehearsal for the Russo-German war which began two years later. And as World War II would also prove. massive material superiority would in the end prevail even over the most skillful and professional soldiers. ❖

FOOTNOTE:

[1] Sometimes spelt "Khalkin" or "Khalkhin" Gol and "Halha" River.

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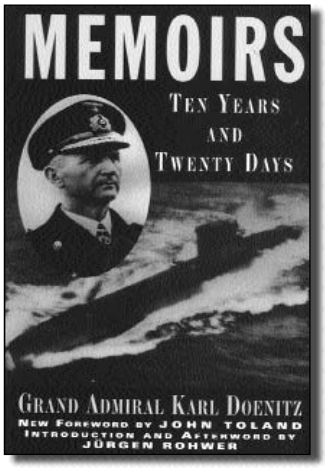
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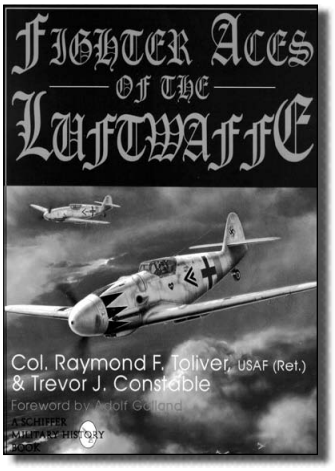

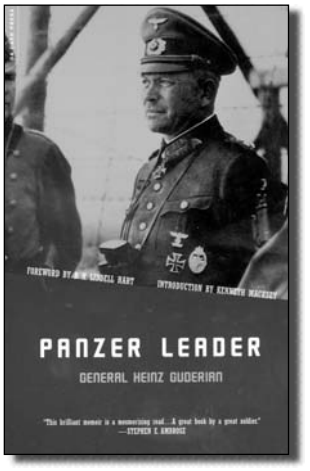

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DAY OF DECEIT

THE TRUTH ABOUT FDR & PEARL HARBOR

By W. Kirk Wood, Ph.D.

For the past 16 years, Robert Stinnett has been studying the Pearl Harbor disaster, using the Freedom of Information Act to obtain documents from the federal government. Stinnett, who served under Lt. George Bush in the U.S. Navy and earned 10 battle stars, now works in the fields of photography and journalism. He tracked down the World War II U.S. radio listening posts around the Pacific, located the radiomen and cryptographers involved, and studied the distribution of the intercepted Japanese transmissions. The secrets of the codes tell the real story about the Pearl Harbor disaster.

Ever since that fateful Sunday morning of December 7, 1941, the question of a conspiracy has been a constant and central theme of popular and scholarly analysis of what happened at Pearl Harbor and why. (See Wayne S. Cole, "American Entry into World War II" published in 1957 in *The Mississippi Valley Historical Review*, for a summary of early research.) Since the modern historical consensus goes no further than to suggest a "snafu" scenario resulting in an intelligence disaster without real culpability (see recent studies by Michael Gannon, *Pearl Harbor Betrayed*, and David Reynolds, *From Munich to Pearl Harbor: Roosevelt's America and the Origins of the Second World War*), Robert Stinnett's contrary conclusion is not only explosive and myth-busting but a must read for all Americans who want to know the truth about FDR and Pearl Harbor.

There was a conspiracy as well as a cover-up. As Mr. Stinnett makes clear beyond any shadow of a doubt, President Roosevelt and a few other highly placed individuals knew the attack was coming and deliberately implemented and pursued policy choices that forced Japan to attack when it did. To borrow from the title of an earlier TV documentary, there was indeed a "Sacrifice at Pearl Harbor." The path to deceit began with an Alabaman whose name many of us probably never heard before, i.e., Arthur H. McCollum. There were really many acts of deceit over time, culminating in a decision to weaken the military's ability to defend against aggression that many knew was coming since Japan had been targeted from the early 1900s onward by Plan Orange as a potential threat.

A naval officer and Japan expert, McCollum was the one who saw the Tripartite Pact of September, 1940, linking the fascist powers of Germany, Italy and Japan in an alliance of mutual support and protection, as the key to a "back door to war." If Japan committed an act of aggression against the United States, then its sister states would declare war on America.

Of course, this is exactly what happened, not by chance but by choice, once McCollum's eight-part action plan was put forth in a memo of October 7, 1940, to "Navy captains Walter S. Anderson and Dudley W. Knox" (see 6 and 8 for the actual plan and all of chapter 2 for the background). The next day, "with FDR's involvement, McCollum's proposals were systematically put into effect." To quote Stinnett (9), "Throughout 1941, it seems, provoking Japan into an overt act of war was the principle policy that guided FDR's action toward Japan. Army and Navy directives containing the 'overt act' phrase were sent to Pacific commanders."

As Stinnett is careful to note, although no direct evidence exists indicating that Roosevelt "actually ever saw it [McCollum's plan]," there are tantalizing, even if mundane, clues in "a series of secret presidential routing logs plus collateral intelligence in Navy files" that "offer conclusive evidence that he and Anderson did see it." The conspiracy was on. Propelling this covert policy of intervention was a near unanimous American public opinion (estimated at 88 percent according to one poll) against getting involved in the war in Europe that had been ongoing since September 1939.

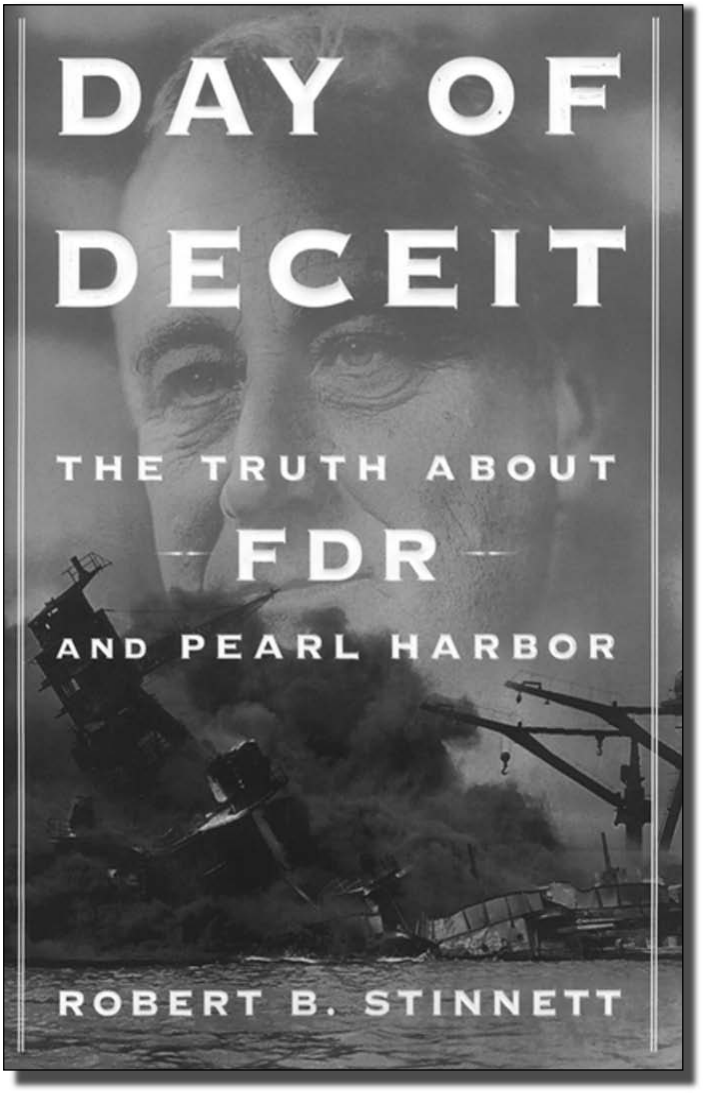
By the fall of 1940, moreover, France, Denmark and Norway had all fallen to the Nazis and England was barely hanging on pending the final outcome of the Battle of Britain. Something had to be done. For his part, Roosevelt had managed to get a Conscription Act passed (by one vote) along with the Lend-Lease Act (the "destroyers for bases" deal). Unless something dramatic happened, it looked like America would not intervene at all, or, if it did, it would perhaps be

too late to prevent Germany's conquest of Europe.

At first, little steps were taken beginning with the decision (also on October 8) to keep the U.S. fleet in Hawaiian waters. Then, on October 26, Adm. James O. Richardson was relieved of his command of the U.S fleet in the Pacific. This was followed by the approval of a two-ocean navy concept divided into Atlantic and Pacific fleets with Admiral Husband Kimmel getting the latter command (over more senior officers, it should be noted).

Joining McCollum in critical naval intelligence posts were Edwin Layton, Joseph Rochefort and Ethelbert Watts. Besides becoming "lifelong friends," these individuals controlled the "intelligence pipeline" to FDR and to the Pacific fleet. The other conspirators were now in place (see 10-15). Aiding these military and governmental interventionists was an already extant, extensive network of listening posts throughout southeast Asia and the Pacific, including Hawaii.

This "splendid arrangement," as Stinnett calls it and describes it in chapter 5, had its origins in Plan Orange. Not only had America "been eavesdropping on Japanese governmental communications" since the 1920s, but the 22 radio intercept stations and four cryptographic centers "kept American officials aware of every intention and activity of the Japanese government" (60). Now we are at the heart of the matter and what separates *Day of Deceit* from all other studies of Pearl Harbor: what was known when and by whom.



As Mr. Stinnett elaborates at great length, the critical information was not the American ability to read the Purple Code for Japanese diplomatic messages. Rather it was the cracking of the "Kaigun Ango" (a series of 29 codes) well before 1942 and the battle of Midway. (Readers are directed to Rear Admiral Royal Ingersoll's letter of October 4, 1940, on 22-23 and to 73-75 for the remarkable career of Agnes Meyer Driscoll, who "was instrumental in solving every Japanese naval-operations and ship-movement code.")

At this point, another deceit or myth is dispelled which further damages reputations both governmental and historical. The Japanese navy did not maintain radio silence whether it involved the removal of ships from defending the China coast (Japan had invaded that country in 1937) or even Admiral Yamamoto's final course from the Inland Sea eastward and finally toward Pearl Harbor. Indeed, all of this and more was known at least to a few, as was the Japanese government's reaction to the economic embargoes of 1940-1941 by which FDR and others could gauge the success of their "back door to war" policy.

Everything was going as planned, including lapses in enforcement so that Japan would receive enough oil and other resources to carry out its not-so-secret attack on Pearl Harbor. In the end, McCollum's eight-part action plan succeeded, irrespective of many warnings from Ambassador Joseph Grew in Japan in early 1941 and other sources right up to December 6. Yet, Japanese spy Tadashi Morimura "was allowed to operate freely throughout 1941" in Hawaii (85). Then again. Exercise 191, a defensive maneuver, was canceled on November 24 (see 146-151), as was further aerial reconnaissance north of Hawaii over the objections of Admiral Kimmel.

There's much, much more revealed in *Day of Deceit* that readers will have to discover on their own such as the role played by General George C. Marshall and the reaction of FDR himself before and after the attack occurred. It all makes for riveting (and agonizing) reading, and the more so because it is true.

To his great credit, Stinnett has dared to pursue the evidence, much of it new and long covered up (copious examples of selected intelligence documents are reproduced together with an appendix highlighting the sources discovered and accessed via the Freedom of Information Act). Painful as the process was to a Navy veteran—and costs economic and psychic there certainly were—his journalistic instincts nevertheless prevailed to follow one lead after another until one of the most important stories of World War II was finally proved to be more than a rumor perpetrated by Revisionists.

How interesting are the twists and turns of history and historiography when the reviled (like the Confederates and their defenders) turn out to be more right than wrong. Adding his own imprimatur to the story, Stinnett does part company with the Revisionists by concluding that the attack on Pearl Harbor was worth it in the end. America had to become an "Ally" to defeat the fascist powers of Germany, Italy and Japan. More troubling to him is the orchestrated cover-up that began as early as December 11 and lasted through six official investigations until the 1980s.

Beyond the facts of the matter and many "smoking guns," it is the continuing U.S. government secrecy and non-truth-telling and extensive knowledge of the latter that make us believe the unthinkable about December 7, 1941. ❖

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The Godlessness Of Wealth Control

Famed Populist Priest Calls for Social Justice

By Father Charles Coughlin

The populist Roman Catholic "radio priest" Father Coughlin first took to the airwaves in 1926, broadcasting weekly sermons. By the early 1930s the content of his broadcasts had shifted from theology to economics and politics. Just as the rest of the nation was obsessed by matters economic and political in the aftermath of the Depression, so too was Father Coughlin. He began as an early Roosevelt supporter, coining a famous expression, that the nation's choice was between "Roosevelt or Ruin." Later in the 1930s he turned against FDR and became one of the president's harshest critics. His program of "Social Justice" was a very radical challenge to unbridled capitalism and to many of the political institutions of the day. In his November 11, 1934, broadcast (the text of which appears here) Coughlin outlined his program.

Sixteen years ago this afternoon, my friends, I mingled with thousands of my fellow citizens who were celebrating the termination of a war that was fought to end wars. As I look back upon these years—years identified with the Peace Treaty of Versailles, with the League of Nations, with assassinations of men in high office, with the birth of Bolshevism, with repudiations of debts and with universal poverty—I honestly believe that in all history such destruction of ideals and such miscarriage of justice were never chronicled save during the years which witnessed the assassination of Christ.

Instead of making the world safe for democracy, the bells which tolled their message sixteen years ago this afternoon were sounding its requiem. Instead of announcing that here was the end of all war, we were being ushered into a new conflict too terrible to contemplate.

No nation and but few individuals have escaped the atrocities identified with the last sixteen years. Waste and destruction of property, the desolation of homes and farms, the decay of factories and industries, which are associated with this period through which we have passed, are beyond our reckoning. They were years when innocent civilians of all countries were bowed down by the regimented forces of greed, of selfishness, of crass ignorance and of obstinacy.

Thus, it is almost with a cynical smile that we hope for peace when we recognize the feverish efforts of every great nation as they are busy manufacturing cannons and shells, war ships and lethal gases. The stage is being set for the last act of that tragedy which will mark the passing of a prostituted civilization unless our course is suddenly changed. Peace conferences and naval conferences failed miserably as did the hypocritical efforts of the League of Nations. In their laboratories of destruction the chemists of greed and of poverty, of hate and of lying propaganda, are mingling their poisons of warfare. The old diplomacies, the ancient rivalries which were left wounded unto death upon the battlefields of Flanders, today are rising in their ghostly forms to sound a new call to arms. To these menaces we are not blind. Their ghastly presence must not be ignored.

Democracy on Trial

On this Sunday following the signal political victory of the New Deal, perhaps, my friends, you are expectant to hear soft words of praise and glorification. I shall not be one, either today or at any future date, to break down your confidence in the outcome of this New Deal. My constant prayer is for its success. Soft words and insincere praise, however, must have no more place at this present hour than had our empty rejoicing sixteen years ago. Thus, I wish to reassert my belief that, although the old Republican party with its rugged individualism is as dead as Benedict Arnold, nevertheless, it is true that the Democratic party, now composed of progressive men and women of all political affiliations, is merely on trial. Two years hence it will leave the courtroom of public opinion vindicated and with a new lease on life, or will be condemned to political death if it fails to answer the simple question of why there is want in the midst of plenty.

Truly, democracy itself is on trial. It has been given the final mandate to face the real causes of this depression and to end them instead of temporizing with useless efforts for the preservation of a system, both economic and political, which once before watered the fields of Europe with blood and the highways of America with tears.

Today the American people are the judge and jury who will support this Administration and accord it a sportsman's chance to make good. It has already subscribed to the principle that human rights must take precedence over financial rights. It recognizes that these rights far outweigh in the scales of justice either political rights or so-called constitutional rights. It appears to be an Administration determined to read into the Constitution the definition of social justice which is already expressed within its very preamble. There we are taught that the object of this government is to establish justice, to insure domestic tranquillity, to promote the general welfare and to provide the blessings of liberty for ourselves and for our posterity.

The task confronting this government consists first, in recognizing and utilizing this constitutional truth; and second, in eliminating and destroying, once and for all, the well known and well established unconstitutional causes of this depression. This afternoon I plan to address you on its first cause viewed from a material standpoint.

Wall Street's Wars & the Bellicose Bankers

This has to do with a just and living annual wage for all citizens who care to earn their own livelihood. I will deal with the substantial error associated with modern industrialism—an error which, if not eradicated, will logically lead us into the perpetuation of the dole system and thence into communism. After all, the economic analysis of communism teaches us that the state is absolutely supreme; is absolute master and proprietor of all material goods; is the sole industrialist and capitalist and its citizens are the recipients of chocolate coated doles. Communism is nothing more than a candied pill of glorified "doleism."

Thus, at the outset of this discussion, let me rehearse for you a few facts relative to the history of labor and of industry, of production and of unemployment. As we turn back the pages which tell us the story of the World War, we are convinced that it was one organized and operated for commercial purposes and commercial gains. Every cannon forged, every shell exploded was trademarked with the sign of decadent capitalism. It was a war fought to make the world safe for Wall Street and for the international bankers.

Are you not aware of the fact that in 1914 England's financial and commercial supremacy were in jeopardy due to the rapid advance of German commerce? Are you ignorant of the fact that during the first two years of the World War the United States industrialists and bankers had poured billions of credit dollars into the war chests of Great Britain? Need I remind you of the pleading on the part of English statesmen for us to enter the war or of the letters sent by Ambassador Page to President Wilson demanding that we should join the allies for the sole reason of preserving our bankers' foreign investments—bankers, who in league with England, had wagered on the losing horse; powerful bankers who, in a few months after the outbreak of hostilities, perverted the mind of President Wilson to such an extent that, although elected to his high office on the promise of keeping us out of the war, he now submitted to the fallacy that it was more sacred to protect the capitalistic dollar than to preserve the life of a mother's son!

The years in which all this was happening were identified with the date when the monstrous dragon of want had been slain by the new St. George of modern scientific machinery. Before the advent of the World War we were not troubled with the problem of unemployment. Eighteen or twenty years ago industry was well operated under a system of economics devised for the upkeep of a civilization which, until then; was engaged in solving the problem of production. With our clumsy machinery and unskilled mechanics we could not produce enough shoes, bathtubs, locomotives, motor cars or, for that matter, any other mass production commodity to supply the practical demands of a world which was still struggling to free itself from the deprivations of the past. By 1914, Watt and his steam engine, Edison and his electric motor and the thousand inventors who followed them had not completely conquered the problem of want in the midst of need—the problem of production.

Now what has all this to do with the World War of 1914 and with the present depression which was born in 1918? Be patient for a moment and I shall try to weave a few thoughts relative to this subject into a simple fabric of understanding.

For the first two years of the war we found practically the full manpower of France, of England, of Italy, of Belgium and of the European allies clothed in the uniforms of soldiers. This meant that the flower of European youth ceased to be producers. This meant that suddenly the production power of Europe was perverted into a force of destruction.

Meanwhile America was called upon to supply wheat and corn, pork and cotton, food and wearing apparel not only for these 10 million allied soldiers but also for their wives and children and fellow citizens who remained at home—citizens who were not so much engaged in farming and in producing the demands of a peaceful life—but regimented citizens who were occupied in manufacturing shrapnel and bullets, rifles and munitions. These, too, must be cared for, at least in part, by American labor and agriculture.

Perhaps mathematical, official figures are more eloquent than words to amplify this statement.

In 1912, even while preparations for the World War were going on in Europe, we exported less than $1 billion worth of goods. In 1915 our exports amounted to more than $2 billion. Nineteen hundred and sixteen saw this rise to practically $4 billion. This figure of $4 billion held good for the years 1917 and 1918. When the war ceased our exports to Europe dropped below the $1 billion mark—$849,762,607 for 1933 to be exact. For 1934, ending with September, our exports were only $696,620,471.

During this period of bloated exportation which was identified with the World War, several substantial effects are to be noted. We in America passed from the "normalcy" of 1914 production into the "abnormalcy" of 1916 and 1918 production and accomplished twice as much work with millions of fewer laborers! As a matter of fact we had 4 million soldiers and sailors actually subtracted from our farms and factories, from our trade and commerce. These men were not only non-producers, they were occupied with destruction and not with production. They, as well as their non-producing wives and children, had to be cared for. Thus, approximately 30 million men, at the most, were engaged here in America to produce the ordinary necessities and conveniences for the United States as well as clothing and foodstuffs, munitions, and battleships for a great portion of the allied forces and allied citizens. Handicapped though we were with a shortage of help in our factories and in our fields, I repeat, that in 1918 we were forced to produce more than twice as much as we did in 1913.

Now if fewer men, both farmers and mechanics, kept both America and a great part of Europe supplied with foodstuffs and with war materials during this period of artificial prosperity while the flower of America and of the allied youth was busied with destruction, how was this accomplished?

Well, naturally, these were days when unemployment was unheard of. But more than that these were days when the disciples of Watt and Edison so perfected steam and electricity, when the scientists and engineers so perfected the lathe and mass production machinery that, between the years of 1914 and 1918, we find science

and engineering making it possible for one man to do the work of approximately two and one-half men.

Keep that fact in mind as you turn your calendar to the date of November 11, 1918! Armistice Day —the day when there was born from the womb of war the new problem of distribution.

That was the day when the soldiers and sailors began to return to their respective homes. That was the day when Europe's task, at least from an economic viewpoint, was to resume producing for herself without the help of America. We, in this country, were expected to return to normal housekeeping. But when more than 4 million soldiers and sailors came back to our shores seeking employment, they found young girls and married women occupying positions in office and in factory. More than that, they discovered mass production machinery so perfected that no longer was it possible to continue with the same program of production in 1919 as had been in vogue in 1914.

These were the facts which confronted the so-called statesmen in 1920. They were the known facts which maliciously and purposely were avoided as Wall Street, which had long since moved into the Treasury Department, launched a program of credit inflation at home and of bond inflation abroad hoping to stimulate European purchasing by post-war loans. Wall Street, which owned almost all the industries, was determined to keep itself going. They were loans made in the shape of credit notes—not in actual dollars. They were loans made with bankers' checks which were expected to be repaid in ounces of gold. More than that, they were loans made upon the presumption that European factories would remain idle and that European people would buy American goods.

Of this insane practice, which necessarily dug itself into the trenches of repudiation, I shall speak to you on a following Sunday. But for the time being I shall not digress from the labor, the unemployment, the industrial problem.

When we weave together the threads which the loom of fact has so clearly fabricated, to what conclusions are we forced as we view the labor situation between 1919 and 1929?

First: Unemployment on a huge scale was an absolute certainty, if we still held to the proposition that a laborer should be paid 50 cents an hour while he worked and then be left to seek refuge in a dole line until the motor cars, the locomotives, the shoes and other products of a factory were being consumed.

Second: The theory that production for a profit existed for industrialists and stockholders only, and not for laborers and mechanics, was no longer tenable. If laborers were required to work only six or eight months in the year under a wage scale that paid them while they worked and starved them while they were idle, then a new annual wage scale must be adopted.

This, then, was no depression. It simply marked the end of an era where man's problem was formerly one of production. It announced the birth of a new era where henceforth our problem shall be one of distribution of the profits not only to the owners and stockholders but also to the laborers and mechanics, enabling all to live prosperously even when the wheels of industry have ceased operating.

This period poster depicts one of the many forms of aid FDR's New Deal provided in the "Dust Bowl." This was part of his Works Progress Administration (WPA). There is a great deal of controversy about the effectiveness of FDR's New Deal policies, the cornerstone of which was the WPA. What is certain, however, is that the New Deal, Roosevelt's "court packing" scheme, persecution of political opponents and, obviously, World War II, created the massive American superstate patriots are fighting a desperate rear guard action against today.

Want in the Midst of Plenty

Now let me speak about this problem of distribution which we must solve within the next two years or else witness a new form of government that will face it and attempt to solve it by some communistic means. As far as production is concerned, we have more acreage under cultivation, more factories equipped with the finest machinery, more educated scientists and skilled mechanics than any other nation in all history. Our struggle against the blind forces of destructive nature, as well as against the ignorance of the past, has been successful. The Great War has driven in and riveted down this nail of progress so firmly that no longer shall there be want in the

midst of need. Today there is want in the midst of plenty.

Before speaking further about the distribution of wealth may I be emphatic in my opposition to the philosophy of destructionism or of sabotage. To all purposes destructionism says: "Let us go back to the year 1900 or to the year 1850. Let us take land out of cultivation. Let us destroy pigs and cotton and wheat and corn."

If that philosophy were logical, it would also say: "Let us destroy one out of every three automobile plants; permanently lock the doors of one out of every three steel mills; burn down half our textile factories; close one-third of all our coal mines and pay a bounty to every Dillinger and desperado for removing scientists from our universities." It is the philosophy which refuses to face the problem of distribution. It is the philosophy which is attempting to hold us manacled to an obsolete system of finance and of production for a profit only. It is the final attempt on the part of a decadent capitalism to destroy us into prosperity. It is similar to the program of the bankers who, for 10 years following the war, attempted to bond us with paper into gold prosperity.

Now, my friends, let no one deceive you with the economic lie that there is over-production when millions are hungry, when millions more are in the bread line and when 16 million homes in America are deprived of the ordinary conveniences of life—running water, modern plumbing, electricity and modern heat, there is simply a lack of distribution. Distribution of wealth is substantially associated with the problem of money—with the problem of 50 cents an hour while you work and the soup line while you are idle; with the problem of a destroyed purchasing power; with the problem of organized doles and disorganized taxation; with the problem of impending communism.

If there is plenty for all in this country—plenty of fields of wheat and of cotton, plenty of factories, mechanics and scientists—the only reason why this plenitude of God's blessing is not shared by all is because our government has not, as yet, faced the problem of distribution. In other words, it may boast that it has driven the moneychangers from the temple but it permits industry to cling tenaciously to the cast-off philosophy of the moneychangers. Our government still upholds one of the worst evils of decadent capitalism, namely, that production must be only at a profit for the owners, for the capitalist, and not for the laborer. This philosophy of finance, or of distribution of profits, based on the theory of "pay-while-you-work" for the laborer can only be identified with destruction of the entire system of capitalism.

Pressing Need for Social Justice

Were I addressing a group of industrialists I would inquire of them whether or not they were of the opinion that this technical unemployment—an unemployment brought about by the scientific development of machinery and of men—could continue. Surely, they must recognize that industrial competition must produce newer inventions, newer machinery and longer bread lines.

I would ask the industrialists whether or not they and their children could logically anticipate a time in the not distant future when they will become targets for the wrath of a despoiled people.

I would plead with them, for their own self-preservation, if for no other reason, to cooperate with the government as it will move, we hope, towards the shortening of hours for all engaged in mass production activity and towards an annual wage system that is just and equitable and thus permit American workmen to preserve the American standard of living.

The annual wage shall not be one that will permit us merely to subsist. It must be one that will keep us on the level of the American standard of living. That is why our foreparents forsook Europe to come to America. That is what we and our children shall fight for.

By no means shall we despairingly admit that all is lost. All is not lost if we only have the courage to adopt the policy of producing for use at a profit for all—the owner and the laborer.

Indeed, we must find room in the ranks of agriculture, of science, of art and of labor for every American citizen who wishes to earn his livelihood and retain his self-respect. We can ill afford to have 12 million men, 2 million women and well over 2 million never employed youths in this nation idle and angry. From a practical standpoint, I repeat, their number will increase in proportion as our science is perfected. From a practical standpoint, they and the millions, who will gradually be added to their ranks, will become unable to share the tax burden of this nation—a burden which ultimately will mean the breakdown of government and the confiscation of all industry and the communizing of property.

You industrialists, surrounded as you are by your economists, are anxious to form organizations for the protection of your property rights and for the perpetuation of your profit system. But, may I ask you, of what value are property rights unless they are firmly established upon the sanctity of human rights? Are those of you who own and control wealth ignorant of the fact that labor owes no rights to capital unless capital performs its duty towards labor? Are you forgetful, ye princes of this world's goods, that you are no better than stewards designated to manage justly and fairly the property of this world which belongs not to you but to the God who created you?

In the event of strikes produced under an unjust economic system where men are forced to starve because there is no work at a profit for the owner, are you men foolish enough to think that the moral law of God shall force the working men to disobey the first command of all—the command of self-preservation—and follow, in its stead, your man-made precept of property preservation ?

Are you so misguided by your advisers as to believe that, because you own a factory, or a bank, or a fortune, you can use it as you will to the detriment of the common good?

And on this Armistice Day, when the murmurings of discontent are rumbling throughout the capitals of this world, when armies are being marshaled and new cannons forged, are you so bereft of reason as to think for a moment that the men and women, whom your system has starved for five long years, will shoulder arms to protect your rights and your property and your rotten policies?

Modern capitalism is destroying itself at both ends. It speaks to the youth of the nation with this bright sentence: "You are inexperienced. We do not want you." To the matured laborers in industry who are 45 years of age, it says: "You must retire simply because the compensation insurance rate is too high for us and the insurance companies of this nation do not care to risk you."

There are 21 million boys and girls in our public school system. Approximately 1 million in our colleges and universities soon will be knocking at your doors for employment. For the older ones you will try to rewrite the natural law of God as you preach to them the reasonableness of birth control when you really mean the godlessness of wealth control.

"Increase and multiply" was the command of God—a command that has been sterilized in the heart of every thinking young man who dares not marry because he dares not inflict poverty upon his children. And this in a nation where the birth rate and the death rate are sparring for supremacy; this in a nation that dares not invite the immigrant to enter because already there is too much unemployment!

Yes, "increase and multiply" was the command which echoed

over the flowering fields and the towering forests. It was heard in the sheep-folds and on the pasture-lands. It broke forth in holy emotions as lovers clasped in fond embrace.

"Increase and multiply and I shall kiss your fields with the lips of the sun and water them with the fountains of rain. I will unfold to you the secrets of nature. And I shall teach your nimble fingers to work and labor as I do the wings of a bird to fly."

Oh how this Sacred Scripture has become perverted as, in the midst of plenty, we struggle to create want—we struggle to create profits—all for the purpose of perpetuating a slavery which has been so often described as the concentration of wealth in the hands of a few.

My friends, the outworn creed of capitalism is done for. The clarion call of communism has been sounded. I can support one as easily as the other. They are both rotten! But it is not necessary to suffer any longer the slings and arrows of modern capitalism any more than it is to surrender our rights to life, to liberty and to the cherished bonds of family to communism. The high priests of capitalism bid us beware of the radical and call upon us to expel him from our midst. There will be no expulsion of radicals until the causes which breed radicals will first be destroyed.

The apostles of Lenin and Trotsky bid us forsake all rights to private ownership and ask us to surrender our liberty for that mess of pottage labeled "prosperity," while it summons us to worship at the altar where a dictator of flesh and blood is enthroned as our god and the citizens are branded as slaves. Away with both of them! But never into the discard with the liberties which we have already won and the economic liberty which we are about to win—or die in the attempt.

My friends, I have spent many hours during these past two weeks—hours, far into the night, reading thousands of letters which have come to my office from the young folks and the old folks of this nation. I believe that in them I possess the greatest human document written within our times.

I am not boasting when I say to you that I know the pulse of the people. I know it better than all your newspaper men. I know it better than do all your industrialists with your paid-for advice. I am not exaggerating when I tell you of their demand for social justice which, like a tidal wave, is sweeping over this nation.

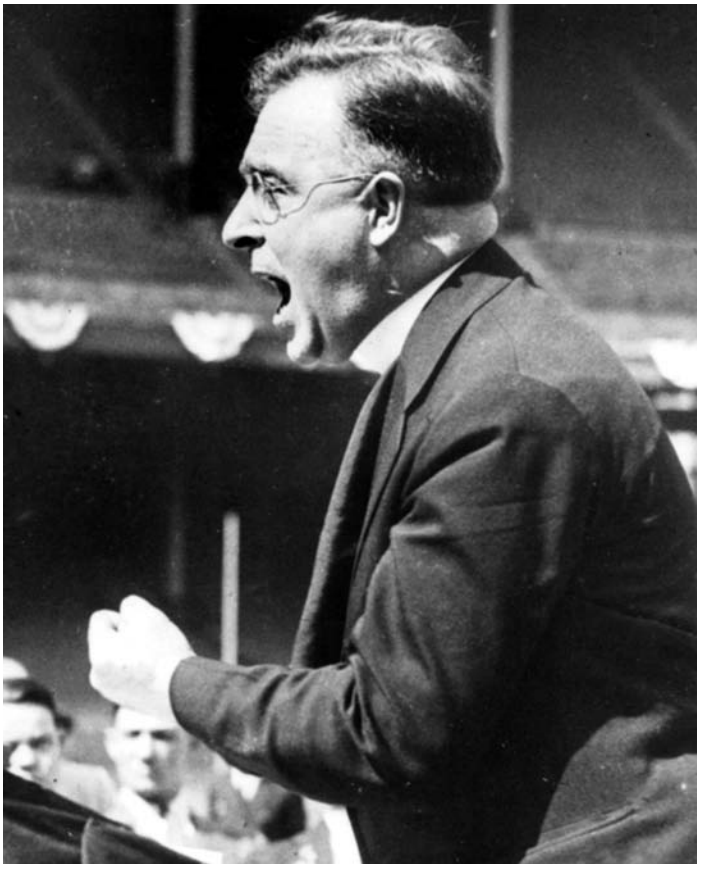
Nor am I happy to think that, through my broadcasts, I have placed myself today in a position to accept the challenge which these letters carry to me—a challenge for me to organize these men and women of all classes not for the protection of property rights as does the American Liberty League; not for the protection of political spoils as do the henchmen of the Republican or Democratic parties. Away with them too!

But, happy or unhappy as I am in my position, I accept the challenge to organize for obtaining, for securing and for protecting the principles of social justice. To organize for action, if you will! To organize for social united action which will be founded on God-given social truths which belong to Catholic and Protestant, to Jew and Gentile, to black and white, to rich and poor, to industrialist and to laborer.

I realize that I am more or less a voice crying in the wilderness. I realize that the doctrine which I preach is disliked and condemned by the princes of wealth. What care I for that? And, more than all else, I deeply appreciate how limited are my qualifications to launch this organization which shall be known as the National Union for Social Justice.

But the die is cast. The word has been spoken. And by it I am prepared either to stand or to fall; to fall, if need be, and thus, to be remembered as an arrant upstart who succeeded in doing nothing more than stirring up the people.

How shall we organize? To what principles of social justice shall we pledge ourselves ? What action shall we take? These are practical questions which I ask myself as I recognize the fact that this National Union for Social Justice must be established in every county and city and town in these United States of America. It is for the youth of the nation. It is for the brains of the nation. It is for the farmers of the nation. It is for everyone in the nation.



Master orator Father Charles Coughlin riles up a patriotic crowd during the Great Depression in a famous photograph.

Establishing my principles upon this preamble, namely, that we are creatures of a beneficent God, made to love and to serve Him in this world and to enjoy Him forever in the next; that all this world's wealth of field, of forest, of mine and of river has been bestowed upon us by a kind Father, therefore I believe that wealth, as we know it, originates from natural resources and from the labor which the children of God expend upon these resources. It is all ours except for the harsh, cruel and grasping ways of wicked men who first concentrated wealth into the hands of a few, then dominated states, and finally commenced to pit state against state in the frightful catastrophes of commercial warfare.

Following this preamble, these shall be the principles of social justice towards the realization of which we must strive:

1. I believe in liberty of conscience and liberty of education, not permitting the state to dictate either my worship to my God or my chosen avocation in life.

2. I believe that every citizen willing to work and capable of working shall receive a just, living, annual wage which will enable him both to maintain and educate his family according to the standards of American decency.

3. I believe in nationalizing those public resources which by their very nature are too important to be held in the control of private individuals.

4. I believe in private ownership of all other property.

5. I believe in upholding the right to private property but in controlling it for the public good.

6. I believe in the abolition of the privately owned Federal Reserve banking system and in the establishment of a Government owned central bank.

7. I believe in rescuing from the hands of private owners the right to coin and regulate the value of money, which right must be restored to Congress where it belongs.

8. I believe that one of the chief duties of this Government owned central bank is to maintain the cost of living on an even keel and arrange for repayment of dollar debts with equal value dollars.

9. I believe in the cost of production plus a fair profit for the farmer.

10. I believe not only in the right of the laboring man to organize in unions but also in the duty of the government, which that laboring man supports, to protect these organizations against the vested interests of wealth and of intellect.

11. I believe in the recall of all non-productive bonds and therefore in the alleviation of taxation.

12. I believe in the abolition of tax-exempt bonds.

13. I believe in broadening the base of taxation according to the principles of ownership and the capacity to pay.

14. I believe in the simplification of government and the further lifting of crushing taxation from the slender revenues of the laboring class.

15. I believe that, in the event of a war for the defense of our nation and its liberties, there shall be a conscription of wealth as well as a conscription of men.

16. I believe in preferring the sanctity of human rights to the sanctity of property rights; for the chief concern of government shall be for the poor because, as it is witnessed, the rich have ample means of their own to care for themselves.

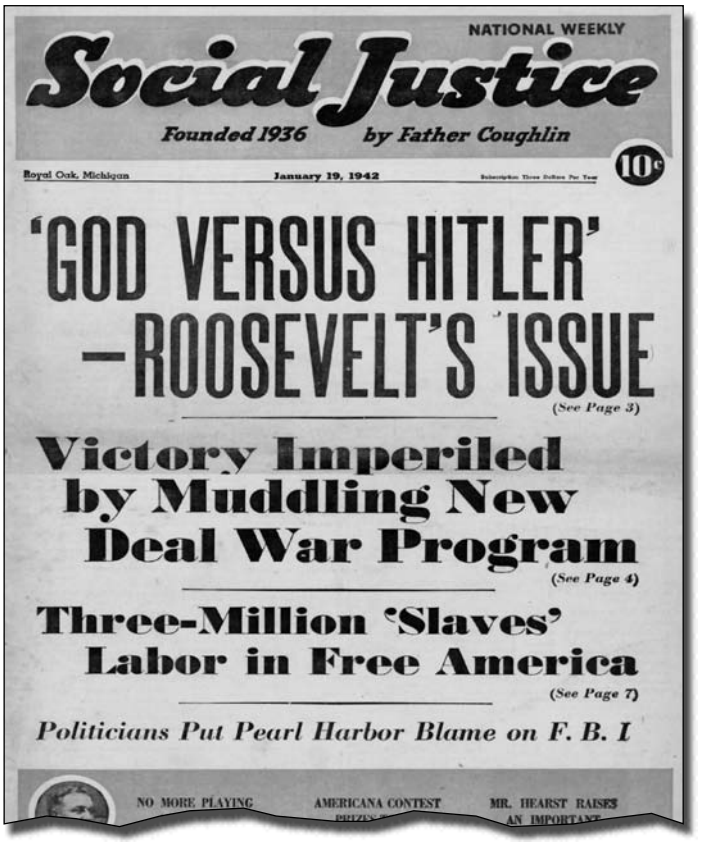
These are my beliefs. These are the fundamentals of the organization which I present to you under the name of the National Union for Social Justice. It is your privilege to reject or to accept my beliefs; to follow me or to repudiate me.

Hitherto you have been merely an audience. Today, in accepting the challenge of your letters, I call upon everyone of you who is weary of drinking the bitter vinegar of sordid capitalism and upon everyone who is fearsome of being nailed to the cross of communism to join this Union which, if it is to succeed, must rise above the concept of an audience and become a living, vibrant, united, active organization, superior to politics and politicians in principle, and independent of them in power.

This work cannot be accomplished in one week or two weeks or in three months, perchance. But it must begin today, at this moment. It shall be a Union for the employed and the unemployed, for the old and the young, for the rich and the poor, independent of race, color or creed. It is my answer to the challenge received from the youth of the nation; my answer to those who have dared me to act.

All I ask of you today is that you voluntarily subscribe your name to this Union. In addressing your letter to me, please be careful to note well the county in which you live as well as the State. Information will be sent to you for your organization within your own county and your own district.

Tremendous opposition will be aroused against us. Obstacles will be thrown in our path to prevent our success. Every public utility shall besiege us. But all of those who still wish to leave behind them a better country than they found are invited today and this week to unite their hearts and minds for the establishment of social justice.


NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Royal Oak, Michigan — January 19, 1942 — 10¢

'GOD VERSUS HITLER' —ROOSEVELT'S ISSUE

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Victory Imperiled by Muddling New Deal War Program

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Three-Million 'Slaves' Labor in Free America

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Politicians Put Pearl Harbor Blame on F. B. I

NO MORE PLAYING — AMERICANA CONTEST — MR. HEARST RAISES AN IMPORTANT

Above, the front page of Father Coughlin's newspaper Social Justice *for February 19, 1942. In it, Coughlin takes his usual no-holds-barred approach to Stalin, Roosevelt, the bankers and more.*

I have spoken to some of you for nine years over this microphone and to most of you for more than three years.

Today I call upon you to assemble your ranks for action. Thus, in the name of the God of our fathers, we can look forward to better days to come. But without His principles of justice and of charity reduced into practice there is little hope either for ourselves or for the children who will follow us.

There are no fees being exacted from you to belong to this National Union for Social Justice. I am not in it for the commercial profit, because I am talking to the poor, talking to the dispossessed, talking to the jobless and talking against those who possess the means to sustain this broadcast. It will be supported by the voluntary offerings of those who can afford to support it.

In this Union fear no man, employer or employee. For in this crusade we cannot rise to a realization of the principles of social justice without the unremitting and sacrificing toil on the part of all our members.

Do not entertain the thought that, because you are a housewife engaged in your daily duties, a student at his books, an unemployed person, a nun in a convent, a hobo in the jungle or an industrialist in the seat of the mighty, your moral support in this Union is not welcome. All I ask is that those who apply for membership will be men and women of courageous heart and intrepid spirit willing and ready to suffer.

This is the new call to arms—not to become cannon fodder for the greedy system of an outworn capitalism nor factory fodder for the slave whip of communism.

This is the new call to arms for the establishment of social justice! God wills it! Do you? ❖

A History of Tolerance

By M. Raphael Johnson, Ph.D.

Leftists have justified their complete control over Western societies by the use of buzzwords and catchphrases such as "tolerance," "equality" or "empowerment." As always, these are essentially meaningless words that mask the naked power of the leftist elite and their capitalist/socialist agenda. A recent book from Spence Publications describes the origin and mentality of the concept of "toleration" from the very important point of view of the consolidation of the state. Such a view is central to a proper ethno-nationalist criticism of the present regime.

The alleged virtue of "tolerance" has been central in American politics for some decades. Usually, it is used as an excuse for a certain minority or organized political interest to "get their way" on a certain matter. It has become merely a stock phrase, with ever-shifting meanings, for the activist left. It is certainly far from the classical list of virtues. Nonetheless, it is, along with "diversity," one of the central buzzwords of the establishment left in America, and its hackneyed use has done not a little mischief in American politics.

In *The Long Truce: How Toleration Made the World Safe for Power and Profit*, A.J. Conyers, professor at the Druett Theological Seminary at Baylor University, has written a simple and concise exposition of the history of this idea, one that is particularly illuminating as this idea becomes ever more a part of the vocabulary of politicians and the endless parade of pseudo-intellectuals both in and out of leftist circles.

The basic thesis is that the concept of "tolerance" is relatively new—that is, it is a purely modern phenomenon. It exists nowhere in the classical Greek and Roman writings on social life. It came into existence at the dawn of the modern era. Its purpose, putting it simply, is to eliminate alternative sources of loyalty (and resistance) in favor of the centralized state. Modernity as a set of social views might be able to be reduced to the idea that man is an individual, and he chooses for himself which manner of associations of which he is to be a part. Therefore, the decentralized institutions of the parish, guild, locality, region et al., are purely relative to the choices of individuals and are not binding upon the individual without his consent. Of course, the primary beneficiary of this notion becomes the state, which, from the dawn of the modern era at the Renaissance, found itself competing for the individual's loyalty with these other, older and more localized institutions.

Conyers makes the typical communitarian argument, deriving directly from Robert Nisbet's famous *The Quest for Community*. The simple argument is that individuals become moral persons precisely by immersion in a myriad of local and regional institutions that shape and direct the personality of the individual. It has even been said by nationalists such as Bernard Bosanquet and others, that the personality is a function of such immersion. The human will, in other words, is "sunken" into this complex of relationships and institutions, which then form and direct it to the good of the society as a whole; they regularize relationships and modes of communication and interaction toward the smooth operating of social life and social roles. The human being develops a healthy personality precisely in learning the obligations and norms of social intercourse mediated through local and regional institutions. These are the source of friendship and loyalty; they are the bridge between the modern idea of "moral agency" and the classical idea of "moral personhood."

On the other hand, the state is a distant, large, often hostile and bureaucratic entity that is often completely unresponsive to specific individual needs. Bureaucracies are never a source of loyalty, nor do they assist in the socialization process; they are abstractions. As the state rose to absolute prominence during the Renaissance, local institutions were then locked in a battle for the soul of the population, and, as all know, eventually lost to the centralized governing structure. In the meantime, the individual was cut loose from all previous loyalties with nothing to replace them. The modern world, then, is one that Conyers describes as "bipolar," divided between the individual and the state, with any intermediate institutions being the purely relative aspects and functions of individual choice. Therefore, the individual stands naked and alone before the power of the state, where, previously, the myriad of local institutions cushioned the individual from tyranny and state intrusion.

But it seems to this reviewer a fitting coincidence; for the bipolar condition of the modern psyche moves from the depressed realization of the private person in isolation, to the maniacal illusion of god-like omnipotence through the collective power of the state (16).

The thesis is familiar, but remains true. The rise of the state eliminated many of the socializing agents of pre-modernity that

shaped the human personality, directing it to certain tasks, understandings and, eventually, to the common good of the community. The result was far from the "liberated" individual of liberal mythology. This process was helped along by the doctrine of "tolerance."

The implications are clear and profound. "Toleration" was never meant as an individual virtue, state of affairs or a new morality, but was simply used as a weapon against the specific religious and social institutionalization of western Europe in favor of the modern, centralized state apparatus. The effects of this are still to be seen today.

The intellectual process involved is treated by Conyers in some detail. Major figures in this movement familiar to all students of western political thought are explained in this regard: Hobbes, Bayle, Locke and Mill. Their trajectory is not difficult to apprehend.

Thomas Hobbes in the earlty 17th century posited the very summation of modernity by claiming all that was real was the human will, a will operating at the expense of all others. It was an impulse driven by fear and aiming at power. Such a radical reductionism made secondary (or intermediate) institutions seem as mere local variations on the same theme, that is, relative to the lust for power and hence security. The solution, as is well known, to the problem of insecurity is the creation of a centralized dictatorship or oligarchy with full and immediate powers over the individual. The individual is to actually create this power through an exasperated consent, a consent born out of fear and violence. All that are left are powerless individuals, on the one hand, and Leviathan on the other.

Pierre Bayle's contribution was in the realm of religion. The rise of the modern state took place after religious wars, deriving from the Reformation, that made, in some minds, the idea of religious compromise necessary. Bayle's idea was that radical truth claims about religion needed to be eliminated. For him, the lack of full empirical and rational truth behind the claims of revelation made it morally impossible to force any individual to belong to a certain sect. For Bayle, reason did not provide absolute evidence for anything, not just religion. Further, given a realm of uncertainty among rival and conflicting religious claims, the "erring conscience" is not blameworthy and thus should not be punished. Reason was an uncertain guide, for even the most heinous of criminals can develop a "rationalization" for his actions. On the other hand, if reason does not provide a sure guide for action, something must break this deadlock, and faith is that thing. But it is precisely this inherent lack of certainty in human life that makes it seem strange that any one specific vision of the moral life should be sanctioned over the other. For Conyers, these ideas led the way toward "religious tolerance" that, in a manner of speaking, removed the church as any check on the ambitions of the state.

John Locke's work on tolerance is well known. Its basic thesis is that, if human beings decide which moral norms they will follow based upon reason and thought (a dubious proposition), then to force one specific vision upon a population makes little sense and will ultimately fail; it is an assault on human reason. People will not be "converted" in reality simply because the state makes certain public claims. Conyers describes Locke's solution this way:

> **His solution was to define religious faith, and the truth of religion, as a truth confined to the "private and superpolitical concernment between God and a man's soul." In that way, public matters might be harmonized through a broad community of interest. Private beliefs, on the other hand, that had proved to be impossible to resolve and so troubling to the public order, might be resolved in the realm of the private, reducing, as far as possible, the legitimate realm of religion to that of the private life reduces the opportunities for conflict (at least on religious issues) in the public sphere (130).**

The conclusion is that religion becomes harmless to the expansion of the state. For later liberals like John Stuart Mill (1806-1873), this privatization of such moral and religious choices, in a different century, becomes a mark of virtue. In other words, there is a certain "strength" in the social idea of each one of us "doing his own thing." Mill's argument for toleration was purely positive, in the sense that he believed one could not find the truth unless all points of view were heard, and, as a result, the false ideas are defeated in open debate. Eventually, the truth will prove itself in such debate, purified by facing down the other, false ideas. The assumptions found here are endless, and the theory ultimately fails, regardless of its rhetorical appeal, when one actually considers what percentage of the population bases its most fundamental beliefs on pure reason (if there is such a thing) and "open debate."

The general point is that these men, and many others in the meantime, opened the way for the complete relativization of community life, reducing it to a set of "choices" that "fully formed" individuals make over the course of a life. Where these "fully formed" and "civic minded" individualists come from is a mystery. The socialization process is precisely one area where "social contract theory" and early liberalism miserably fail. They rarely mention it at all. Conyers makes a profound point on this matter in relation to Locke's work:

> **It emerges in the light of Locke's weak analysis of society: his failure to take account of the full range of realities that make up the concrete existence of any society of any size. It is a failure that was especially tempting in a time of the rise of the nation-states and the bourgeois desire to relate to that entry as individual stock holders in a joint stock company, without the complications brought on by other, less formal, social groupings (137).**

For Conyers, once the intermediate institutions that previously formed the rights, duties and responsibilities of community, as well as the personalities and loyalties of the person, became mere phantoms of individual choice, the notion of "the political" radically changed. From an idea of the common good and the smooth operation of numerous institutions, the political became the mere pursuit of power. Conyers elaborates:

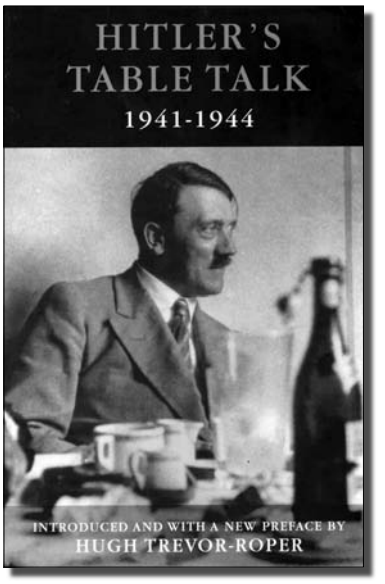
> **Under such conditions, the political aim of the state can easily encroach upon the aims of the family, the "collegium" (such as the artistic community), the profession, and church, the local village, the province. Yet, first the telos of these entities must be called into question. That is where tolerance comes in—not the practice of tolerance, which is entirely productive of lively community life, but the kind of tolerance that essentially demeans the status of groups along with their provincial, familial or ecclesiastical sense of authority. . . . It is the shadow Leviathan, that loss of power that invites the excess of power. It is tolerant not in the sense that it expects to learn from others but in the sense that it expects there is nothing really to learn of any consequence (194-5).**

If society is envisioned, through the prism of tolerance, as a set of individuals, creating and destroying the terms of their own relations, the only stable power other than the will becomes the state. As other institutions become relative (to the will, that is), all that is left is the state. "The sad result is that where once there were families who were honor-bound to care for their members that fell by the wayside, now often no one in particular is left to take that responsibility. It was

A RARE FIND FROM THE THE BARNES REVIEW BOOK CLUB

Hitler: Uncensored!

Hitler's Table Talk: 1941-1944



No man has been more demonized during his life and afterward than Adolf Hitler, yet his ghost is with us and seems to grow more prominent even as those who hate him dig him up every day to belch their vitriol anew. Yet, in spite of this—possibly because of it—his popularity grows. Even his detractors admit that he is one of the most interesting figures in history. And that is why the transcript of his private conversations has been brought back into print. Originally titled *Hitler's Secret Conversations*, the book is now titled *Hitler's Table Talk*, and it is the evidence we have of this unusual man's mind. Now you can read what "the monster" had to say in his own words.

Here the reader sees the incredible depth and breadth of Hitler's knowledge and opinions—from his views on the behavior of women to the capability of Russian heavy tanks; from his opinion of Churchill and Roosevelt to his views on Richard Wagner; American music; painting; Shakespeare; and sculpture.

The volume carries the same 30-page introductory diatribe by Hitler-hater H.R. Trevor-Roper that it had originally in which he includes Rauschning's fake memoirs as legitimate. The only value this establishment historian contributes to the work is that he confirms the undeniable fact that the transcripts are authentic. You can miss all other books about "the real Hitler" written by thousands of his detractors, but don't miss this in which the monster himself speaks. **TBR SUBSCRIBERS GET 10% OFF PURCHASE!** To order *Hitler's Table Talk* (Item #333, hardback, 746 pages, $32 plus S&H) send payment to TBR Book Club, P.O. Box 15877, Washington, D.C. 20003. **You must add shipping & handling.** For S&H charges and further ordering instructions, see page 54 of this issue.

assumed that the state would take up that function. . . ." (17).

In other words, the modern idea of tolerance (and tolerance is nothing but a modern idea) is a solvent, one that, if applied regularly, will destroy the bonds that unite the various institutions of life, institutions that correspond to specific needs of the human personality. The full maturation of the human person, as a moral personality, is possible only from this web of relationships. Otherwise, social life is little more than a set of wills, each with its own agenda, held together by the powers of the state. It is Hobbesianism realized. The important aspect of this for intellectual history is that this is precisely what political modernism is based upon.

Conyers' work does well in summarizing the various aspects of communitarian thought and politics that are of relevance to the issues of modern American politics. As such, the work has much pedagogical value as well as being extremely relevant to present ethical problems. This book is ideal for those interested in social theory to approach the question of community in such a way as to bypass the web of technical jargon typical of academic philosophy and social theory. Communitarian theory, and the critique of the Enlightenment, is expressed in non-specialized language, almost in a colloquial fashion, which makes this work ideal for freshmen and sophomores in college. In general, the work's major drawback is in its restatement of the communitarian critique, which is repetitive and unimaginative. The thesis of Conyers' book is largely already rather been dealt with in the literature, as Nisbet's *Twilight of Authority* clearly demonstrates. It is odd that this work is nowhere cited in Conyers' book.

The main problem with this work, however, is its refusal to treat capital in the same manner as it treats the state. This might well be the result of a mainstream conservative loathing to say anything bad about capital, but to have a subtitle called "*How Tolerance Made the World Safe for Power and Profit*" and not mention "profit" anywhere in the text is a serious omission. Of course, capital also profited (so to speak) from the notion of tolerance, quite conceivably more so than the state. Contrary to libertarian ideology, capital and state are not always antithetical. The state is instrumental in opening new markets, protecting new industries (almost a universal practice in early capitalism) and developing an infrastructure that ensures a certain minimum operating level for capital. Capital's acultural character and gradual dissolution of cultural identity is well known. Therefore, it is incumbent upon Conyers to explain how the "profit" fits with the "power." The state was not the only beneficiary of toleration. ❖

The Long Truce: How Toleration Made the World Safe for Power and Profit; by A.J. Conyers; Spence Publishing; Dallas, Texas; 2001.

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AUGUST 1996: The Norman Invasion: End of an Era—Some of the most interesting events in the development of Western culture arose from the French-speaking Viking descendants who daringly crossed the English Channel with a well-trained army to take control of England from the Anglo-Saxon monarchy back in 1066. Find out what they were and how they changed Europe forever. **Other stories in this issue include:** The Battle of Maldon: History and Language; A Real Holocaust: Britain's Extermination the Entire Tasmanian Population; The Tomfoolery of One Afrocentrist Debunked; A Critical Book Review of Daniel Goldhagen's *Hitler's Willing Executioners*; Waffen SS Gen. Leon Degrelle on Hitler's Enigmatic Personality and Charisma. More. 36 pages.

NOVEMBER 1996: William Jennings Bryan: The Great Commoner—Never in American history had the money question become the subject of political debate, as well as in common conversation. Sides were drawn between the populist "free silver"advocates, championed by famed populist politician William Jennings Bryan and the plutocratic gold standard supporters, who were the equivalent of today's bankers. Never before had a people's champion squared off against the international and domestic elite. How would Bryan fare? Find out. **Other stories in this issue include:** Stalin's Rejection of the Geneva and Hague Conventions; The "Malmedy Massacre from a German Eyewitness; A German Account of the Ardennes Offensive; The Case Against the Germans—Did They Massacre Americans at Malmedy? More. 36 pages.

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The Subversive Activity of Zionism in Russia

BY OLEG A. PLATONOV, PH.D.

While the whole world (except for Israel)—including, notably, the American taxpayers—has suffered due to political Zionism (a form of anti-gentile racism), some lands have suffered more severely than others. Russia belongs to those countries which have suffered most from the subversive activities of the Zionists and the Jewish organizations associated with it. This paper was translated and presented at TBR's Third International Conference on Authentic History and the First Amendment by Swiss scholar Jürgen Graf, after self-appointed thought police lobbied successfully to have its author, Dr. Oleg Platonov, a distinguished Russian historian, barred from entering the United States to speak.

In the 20th century alone, at least 30 million people perished in wars, revolutions and social turmoil imposed on Russia by the Zionist leaders.[1] Riches created thanks to the labor of the peoples of Russia were usurped by Jewish bankers in Israel, the United States, England, France and Germany. The overall economic loss inflicted on Russia by Zionism in the 20th century is, according to this writer's estimate, two or three times higher than the material losses our country sustained during World War II.[2]

Earlier than in other countries, a national school of researchers specializing in the study of Zionism arose in Russia. This scientific school, whose founders were the scholars Alexei Shmakov, Ippolit Lyutostanski, Alexander Netchvolodov, Nikolai Markov, Nikolai Stepanov and V. Moshkanski,[3] gathered a large amount of material debunking Zionist legends, such as the myth of the positive influence of Jewry in Russia, and enlightening the Russian people about the perils of Zionism both in our country and abroad.

The Russian school of researchers specializing in Zionism, to which this writer belongs, holds that the ideological basis of Zionism is the most radical plan of Talmudic doctrine, as exposed in the *Shulkhan-Arukh*, which can be briefly be summarized as follows:

1. All human beings except for the Jews are inferior creatures, equal to cattle, which the Jew may treat as he pleases.

2. The concept of "morality" does not apply to non-Jews, who may be mercilessly exploited, cheated, robbed, persecuted, discriminated against, deprived of their belongings, raped and even killed with impunity by Jews.

3. The property of non-Jews rightfully belongs to the Jews.

4. The Jews are higher beings; the future belongs to them, and "god" himself gives them the right to rule the non-Jews.

5. Anyone reluctant to recognize the "right" of the Jews to rule the world must be crushed.

The first clashes between the Russian people and the carriers of this ideology occurred long before the emergence of the Zionist movement. From the 7th to the 10th century A.D., a Jewish state existed in the southeastern part of European Russia—Khazaria, which was formed by nomadic tribes of Turkic stock eager to subjugate Russia.

During a certain period, the Khazar Jews succeeded in enslaving the eastern Slavonic tribes, forcing them to pay taxes, and making forays into Russian cities and villages, where they abducted Russians, who were subsequently sold on the Eastern slave markets.

However, the Jewish-Khazar yoke did not last long. In A.D. 965-69, the Russian prince Svyatoslav laid waste the Khazar capital Itil and destroyed all centers of the rapacious Jewish state on the Volga.

Talmudic ideology met with the scorn of many great Russian princes and tsars. The great prince St. Vladimir Monomakh, who rejected the claims of Jewish emissaries to rule Russia, assembled the princes at Vydobotchg and enacted the following law in 1113:

> **Henceforth all Jews shall be expelled [from] Russia and not be admitted anymore; and if they sneak into the country secretly, it is permitted to rob and to kill them. This law shall be made public in all towns, everywhere and immediately. From this day, let there be no Jews in Russia, and if one of them comes to this country, let the people rob and slay him.**[4]

In the late 11th as well as in the 12th century, repeated clashes took place in Kiev between the Russian populace and Jewish merchants and usurers who exploited the common people. In the spring of 1113, during a popular uprising in Kiev, the houses of Jewish usurers who had taken excessive interest rates and hoarded essential goods they later sold at exorbitant prices were sacked. As we learn from a Russian chronicle (the *Voskresenski Spisok*), the Jews enjoyed considerable freedom and power in Kiev under the government of Svyatopolk Okayanny, which led to the ruin of numerous merchants and artisans. After the death of Svyatopolk II "the people of Kiev plundered the court of Putyanin, attacked the Jews and robbed them." Following this revolt, Vladimir Monomakh issued a decree sharply limiting the interest to be taken on loans (20 percent at most), which greatly weakened the parasitic activity of Jewish merchants and usurers.

Nevertheless, some Jewish merchants continued practicing usury, which provoked the burning down of the Jewish quarter in Kiev in 1124. After the expulsion of the Jews by Vladimir Monomakh, their activities in Russia decreased for a while. But in the second half of the 12th century, representatives of the secret Jewish government again appeared in Kiev. They were Benjamin Tudelski (about 1170) and Rabbi Petakhya (about 1180), who purportedly traveled to describe Jewish communities all over the world. As a matter of fact, their mission was to unite all Jewish communities under the leadership of a single Jewish center.

In the middle of the 12th century, with the gradual decline of Kiev, the Jewish merchants gradually migrated northeast, to the region of Rostov-Suzdal. In Vladimir and Rostov Veliki, their "pitiless usury" once again provoked violent conflicts between Russians and Jews. All the same, some of the latter ones managed to infiltrate the surroundings of mighty boyars and even of the Great Prince himself, where they gained a certain influence to the detriment of the Russian people. The role of the Jews in the region of Vladimir and Suzdal can be illustrated by the participation of the Jews Anbal and Ofrem Moizovitch in the murder of the Holy Prince Andrei Bogolyubski.

From the 15th to the 17th century, the representatives of the Zionist ideology made a new attempt to subvert Russia. In 1471, a secret Jewish sect arose in Novgorod. Its members were called the "*Zhidovstvuyushtschie*" ("Judaizers"). This sect was led by the Jew Skharia. The main goal of the "Judaizers" consisted in the infiltration of the government and the church. Around the year 1480, the conspirators made their appearance in Moscow, too. Here, they succeeded in obtaining control over quite a few eminent political leaders, including people from the court of Tsar Ivan III himself. In addition to winning the confidence of the priests of the biggest Moscovite churches, they succeeded in endearing themselves to numerous boyars, to Fedor Kuritsyn (the man responsible for Russia's foreign policy) and even to the closest advisors of the heir to the throne. Fortunately, the conspiracy was unmasked, and its leaders were executed.[5]

After the trial of the "Judaizers," Jewish immigration was once again prohibited. In 1525, the Russian envoy to the Vatican, when asked how the Great Prince of Moscow Vasili III viewed the Jews, replied: "In Moscow, people cannot stand the Jews, for they are very wicked people." Paul Lovi, who visited Russia during the reign of Vasili III, testified that the Russians loathed the Jews, trembled at their very names and did not admit them into their country, as they deemed them to be despicable, harmful people.[6]

The prohibition of Jewish immigration was confirmed by Tsar Ivan IV who stated: "Jews shall not be allowed to come to Russia with their merchandise because they cause all kind of mischief and have brought poisoned goods to Russia." During the Time of Troubles, the number of Jews in Russia increased. A document about the election of the Romanovs as the royal dynasty states that the spurious Tsar Dmitri I brought "Jewish Christ-killers" with him. Official documents confirmed that the spurious Tsar Dmitri II was "of Jewish descent." For a Russian person, such a characterization was the worst possible one. The Jewish usurper or "Christ-killer," who aspired to the Russian throne and was surrounded by a coterie of coreligionists, was the object of universal revulsion. As a matter of fact, the Jewish origin of the spurious "Tsar" Dmitri II is not even denied by Jewish historians. To quote but one example, Kh. Ryvkin wrote: "The legend according to which the second usurper was a Cossack Jew was justified, as there were actually many Jews among the Cossacks during that time."[7]

In the 17th century, the Jewish penetration of Russia continued at a greater speed than before. Many Jews settled in Russia after the peace treaty of 1667 with Poland. A Jewish historian notes that the Jews "gradually merged with the surrounding population, having embraced the Christian faith."[8] Following another peace treaty with Poland in 1678, the relationship between the local population and the Jews became very strained. According to this treaty, Jewish merchants, unlike Polish and Lithuanian ones, were not allowed to come to Moscow.

However, in the last decades of the 17th century, permanent Jewish settlements came into being in western Ukraine, which had returned to Russia after the Polish occupation. These Jews were descendants of the Khazars. They engaged in the selling of alcoholic drink and fodder and acted as the administrators of estates, thereby piteously exploiting the Russian peasants. Villages controlled by a Jewish administrator often became depopulated within one or two years, and many peasants died from starvation.

The Jews themselves lived in separate communities, the so-called *Kahals*, where rabbis and wealthy Jews decided all important questions and perpetually instigated the simple Jews against the Russian population. The *Kahals* had their own autonomous administration, budget and courts, which were based on Talmudic law.

Tsar Alexei Mikhailovitch tried to stop the influx of the carriers of Zionist ideology. He forbade Jewish immigration to Moscow and other important cities, and those Jews who defied this order were expelled without much ado. In 1654 in the city of Mogilev, he not only decreed the expulsion of the Jews, but also the confiscation of all "Jewish estates."

After him, Tsar Peter I adopted a particularly firm stand toward the carriers of Zionist ideology. Although he brought numerous foreigners into the country, he entirely banned Jews from Russia, as he considered them to be vicious and both socially and politically harmful. He said:

> **I would rather see a Mohammedan or pagan people here than Jews: They are rascals and knaves. I am eradicating evil, not abetting it. There will be neither domiciles nor business for the Jews in Russia, no matter how diligently they endeavor to bribe those who surround me.**

On December 2, 1740, in a decree to the Senate, the daughter of Peter I, Elizabeth I, ordered the wholesale expulsion of Jews who had illegally sneaked into Russia. She emphasized that Russia was running the risk of having its gold and silver exported, as this was precisely what the Jews were specializing in. The expulsion of Jews was carried out very actively. According to foreign sources, 30,000 Jews were compelled to leave Russia.[9]

Already during the first partition of Poland, in 1772, more than 100,000 Jews had acquired Russian citizenship. As a consequence of the following partitions (in 1793 and 1795), but also owing to the acquisition of new territories, the number of Jews in Russia at least doubled. As a worried Catherine II wrote, "what seemed to be a mere child's play is now becoming a serious matter. The Russian state is at present hosting the most numerous Jewish population in Europe."

In order to control the Jews who had already invaded the central gubernatorships, Catherine II established a "line of settlement," to wit, a precisely defined territory, whose boundaries the Jews were not permitted to cross. Within the "line of settlement," the Jews could not live in villages (with this measure, the empress wanted to save the Russian peasants from Jewish exploitation), nor in Kiev, Sevastopol, and Yalta (in order to limit parasitic intermediate trade as well as usury). Catherine II also forbade the Jews to deal in distilling and selling wine.

In the 19th century, the overwhelming majority of world Jewry

Above, the eight greatest personalities of the Bolshevik Party—who all played a role in the "Russian Revolution." Top row, left to right, Vladimir Ilyich Lenin (1870-1924), Leon Trotsky (1879-1940), Joseph Stalin (1879-1953) and Karl Radek (1885-1939). Bottom row, left to right, Vyacheslav Mikhailovich Molotov (1890-1986), Roucharine, Lavrenti Pavlovich Beria (1899-1953) and Sergei Mironovich Kirov.

was living in the Russian empire. As before, the Jews lived isolated in *Kahals*, which formed so to speak a state within the state. Attempts made by Tsar Nicholas I in 1844 to abolish the *Kahal* system dismally failed. Although the name *Kahal* formally disappeared, the system itself survived as a council of Jewish elders having their own system of administration, their own budget, their own courts and even their own executioners. As the great Russian writer Fjodor Dostoyevski aptly put it: "The Jew and his *Kahal* are both one and the same conspiracy against the Russians." On the first congress of World Zionist organizations, which was attended by delegates from most countries of the world, about a third of them came from Russia. This is to be explained by the fact that numerous Zionist projects originated in that country.

In 1880, the Committee of the Society for the Support of Jewish Agriculturists and Artisans in Syria and Palestine was founded in Odessa. Zionist circles and societies were established in Vilnius—the "spiritual center" of World Jewry—in Minsk, Lvov, Rossieni, Kovno and other cities of the Russian empire, as well as in Galicia. In 1884, the circle Friends of Zion (which was led by a Dr. Chlenov) was founded in Moscow. Zionist conferences and congresses took place all over Russia, Warsaw, Vilnius and many other cities.

Towards the end of the 19th century, Zionist parties counting on the support of several thousand members were thriving in Russia. In August 1902, an All-Russian Zionist congress was organized in Minsk, which had become the center of numerous anti-Russian organizations. It goes without saying that the successes of the Zionists in Russia would have been much less spectacular, had they not enjoyed the support of the Russian government, which at that time naively believed that their aim was the "return to Zion," thus hoping to achieve a peaceful solution of the Jewish question. Instead of actively fighting Zionism, which was openly anti-Russian, the Russian police began organizing and financing Zionist activities. A large number of Zionists (M. Vilbushevitsch, G. Shaevitch, I. Shapiro etc.) became paid agents of the Russian police. At the expense of the police, they traveled all over Russia to foment Zionism. With full knowledge of the police, Zionist circles, editing companies and various "educational" groups were spreading like mushrooms.

With the assistance of one Zubatov and his collaborators, the Jewish Independent Workers' Party was founded in 1901. It became a school for organizational work among Jews, its goal being the "improvement of the material and cultural level of the Jewish proletariat." The party was established as a counter-weight to the Jewish *Bund*, but as a matter of fact, the party represented little more than just another variety of Zionism. It existed until 1903, when the government finally became aware of the Zionist danger and practically forbade the party through a secret circular of the Ministry of the Interior.

The Zionist movement became one of the most important revo-

lutionary socialist cadre training centers. In Russia, the most widespread form of socialist thought was Marxism, which gave a new form to the Talmudic doctrine of the inevitability of world domination by the "chosen people" and the establishment of a worldwide Jewish empire. Marx had transformed this doctrine into the theory of world revolution and dictatorship by a specific class in order to achieve a higher form of society. Very much like Talmudic Judaism, the socialism of Marx advocated massive violence and terror against all enemies of the ruling class (the "chosen people").

In this sense, Moses Hess, the creator of socialism with a Jewish face, was more consequent and more honest than Marx. His friends used to call him "the communist rabbi Moses." According to Hess, world revolution could only be successful if led by Talmudic Jews. The final rescue of mankind, he claimed, would come from the Jews. As a prominent modern Zionist author, H. Fitz, wrote:

> **For him [Moses Hess] Zionism [this term was not yet used then—O.P.] was the climax of the liberal revolutions of the 19th century, but to a certain degree also their antithesis. Zionism unites religion and history; the material and the spiritual merge and form an ideal unity. National aspirations are being fulfilled, having been elevated to the level of world redemption.**[10]

In the middle of the 19th century, Hess claimed that the main goal of all revolutions was the rebirth of Israel on its territory. When Israel would once again fulfill its true mission, ruling mankind as the "chosen people," "the historic process will end with the final redemption, and the aims of all other revolutions will be realized."[11] The Russian Jewish socialists (who made up about half of all revolutionaries) were the vanguard of the struggle against the Russian state.

Probably the most famous members of the circle founded by the future Freemason and terrorist N.V. Tchaikovski were Mark Natanson and Anna Einstein. In 1874, the latter contributed to the formation of a revolutionary cell in Vilnius. This cell was established by Aron Liberman and Aron Zundelevitch. Together with the "Jewish Socialist Association," which was established in London by the same Liberman, it later gave birth to the World Jewish Socialist Workers' Movement.[12] Some dozens of Jews took part in the organizations which teamed up to the Association *Zemlya i volya* (Country and Will), some dozens of Jews played an essential role, especially in southern Russia.

During the "trial of the 50" (1876), two female Jewish *Narodovoltsi* (terrorists)—Gesja Gelfinan and Betja Kaminskaya—were among the defendants. In 1877-1879, during the "trial of the 193," there were already eight Jews in the dock: Solomon Aronson, M. Katz, I. Pavlovski, Moisei Rabinovitch, Lazar Tetelman, Solomon Chudnovski, M. Edelstein and E. Pumpyanskaya.

Among the most prominent Jewish activists in the "Country and Will" movement were Aizik Arontchik, O. Aptekman, P.B. Akselrod, Grigori Zlatopolskie, V. Yokhelson, Nikolai Utin, Fanya Moreynis, G. Fridenson and Lazar Zukerman. Two well-known Jews, Aron Gobet and Solomon Witenberg, were among the *Narodovoltsi* terrorists executed by the Russian government in the 1870s.[13] In 1881, the murder of the tsar, which was carried out by the *Narodovoltsi*, forced the Russian government to crush this subversive organization. However, a few years later, the same criminal gang emerged again under the same name. This time, the instigators of political terrorism were predominantly Jewish. The names and the activities of these criminals constitute a black page in the history of Russia: Abram Bakh, Raisa Kranzfeld, Boris Orzhikh, L.M. Zaikind, Sophia Ginsburg, Mikhail Gotz, M. Fundaminski, Osip Minor, Genrietta Dobrunskaya, Isaak Lembo, Moisei Krol, L. Stemberg, V. Bogoraz-Tan and P. Bogoraz.

At the end of the 19th century, the social-democratic movement was the main instrument of the Jewish revolutionaries in Russia. Its initiators, from the group *Osvobozhdenie truda* ("Liberation of Labor") to the *Leninskaya Gvardia* ("Leninist Guard"), were mostly Jewish as well: Y. Martov (Tsederbaum), F. Dan (Gurvitch), L. Akselrod-Ortodox, Y.M. Steklov (Nakhamkes), D. Koltsov-Ginsburg, Emil Abramovitch, Arkadi Kremer, M. Lyakhovski, Boris L. Eidelman, D. Ryazanov (Goldendakh), Moisei Vinokur, F. Godlevski, Alexandra Sokolovskaya, Evgeni Gurvitch, Dora Shkhiz, D. Roseblum, Ts. Kopelson, L. Logikhes-Tyshko, L. Eisenstadt-Levinson, I. Eisenstadt-Yudin, P. Gordon, S. Gozhanski-Lonu, N. Vigdortschik, P. Srednitskaya and V. Kassovski.

The stronghold of the struggle led by the Jewish revolutionaries against Russia was Vilnius. This center of World Jewry became at that time the basis of Jewish revolutionary propaganda and subversion. All revolutionary literature from abroad was directed to Petersburg and Moscow via Vilnius. The Jewish intelligentsia in Vilnius was closely connected to Talmudic Judaism and its most vicious variety—Chassidism. The second most important stronghold of the Jewish revolutionaries was Minsk, yet another center of Judaism. The founder of the social-democratic movement in Minsk was Khaim Khurgin, who later became a renowned Zionist.[14] In 1896, the first congress of the Russian Social Democratic Party took place in Minsk.

Seven out of 10 participants were Jewish. As a matter of fact, the congress was headed by the chief of the Kiev-based group *Rabotchaya Gazeta* (*Workers' Newspaper*), B.L. Eidelman. At this congress, representatives of the Bund played a key role. The main purpose of the new party was an open struggle against the lawful Russian government.

From 1903, V.I. Lenin (whose mother was the half-Jewess Blank) was the real leader of the party. Around him arose the so-called Leninist Guard, which was essentially made up of Jews: M. Litvinov (Vallakh), I. Meshkoviski (Goldenberg), R. Zemlyak (Zaikind), M. Lyadov (Mandelstam), I. Dubrovinski, S. Gusev (Drabkin), Shantser-Marat, G. Zinovjev (Radomyslski), L. Kamenev (Rosenfeld), V. Taratuta, Y. Sverdlov, A. Loffe, M. Uritski, G. Sokolkinov and—last but not least—Lenin's comrade and rival, L. Trotsky (Bronstein).

Every bit as Jewish with regard to its founders and leaders was the Socialist Revolutionary Party. It had developed from the so-called "Workers' Party for the political Liberation of Russia," which had been formed by a group of Jews headed by a pharmacist from Minsk, G.A. Gershuin. All of them fiendishly hated Russia and harbored a pathological desire to kill all Russian people who did not agree with them. This party had really arisen as an organization of political banditry practicing brutal terror against the Russian government. Its leadership was almost exclusively Jewish: G. Gershuin, M. Gotz, S. Anski (Rappoport), Kh. Zhitlovksi, Osip Minor, I. Rubanovitch and Mark Natanson.

The armed section of the party (or center of political banditry) was directed by Evno Azef (who once had received money from the police). The active combatants included Abram Gotz, Dora Brilliant, L. Silberberg and others. Prior to the revolution of 1905, these gangsters had killed hundreds of Russian citizens, most of whom were cowardly shot in the back from ambush, and after 1905, the number of their victims ran into the thousands.

The terrorist activities of the Socialist Revolutionaries, and later of the Bolsheviks, were financed from abroad, by international Jewish Zionist bankers such as Rothschild, Schiff and Warburg.

The first serious massive onslaught of the Zionist forces against Russia happened during the Russo-Japanese War and the revolution of 1905, with active backing from Jewish financiers in England, France, Germany and the United States. In the United States alone,

Jewish bankers gave the Japanese government a loan of more than $400 million for their war efforts. The most generous sponsor of Russia's enemies was the Zionist Jacob Schiff. As *The Jewish Communal Register*, an American Jewish almanac, later reported, "[Schiff] financed the adversaries of authoritarian Russia with money from the United States."[15] Schiff also financed Masonic organizations in Russia.

One of the most important wire pullers of the 1905 revolution was the well-known Zionist P.M. Rutenberg. It was he who organized the assault on the Winter Palace and directed the actions of the priest Gregory Gapon. Rutenberg later emigrated to Palestine, where he led the Zionist movement Baad Leumi.

The revolution of 1917 was the logical consequence of the turmoil of 1905. "Forces alien to Russia" weakened the organism of the Russian state. The murderous war had greatly sapped the strength of the people. The anti-Russian opposition in the Duma was headed by the leaders of the Supreme Council of the Great Orient of the peoples of Russia.[16] It became the general staff of the anti-Russian insurrection in February 1917. According to Masonic sources, this Supreme Council alone united about 40 Masonic lodges,[17] whose members held high posts in the organs of political power. As the *Masonic Encyclopedia* indicates, "all members of Kerenski's government were Masons."[18] The Supreme Council of the Russian Freemasons had close contacts with international Jewish and Masonic organizations in Paris, London and New York. The German government, which financially backed the illegal revolutionary activities against Russia, was supported by the well-known international Warburg banking dynasty.

One of them, Max Warburg, who had close ties to German intelligence, headed the Rothschild-Warburg bank in Frankfurt.[19] In England, the most prominent Jewish-Masonic figure directing the underground activities against Russia was the Zionist Lord Alfred Milner, one of the leaders of the great national lodge of England. As Gen. A. Gulevitch reports, the support for the Russian Revolution was organized in England by the British ambassador to Petrograd, D. Buchanan, and the Zionist Lord Milner: "In a private conversation, he told me that Lord Milner contributed 21 million rubles to the Russian revolution."[20] As well as Warburg, Lord Milner had excellent ties to the Rothschilds and was their most important political tool in England.[21] However, the bulk of the financial support for the revolution in Russia came from the United States and was provided by the Zionist J. Schiff. Not content with having massively funded the revolution of 1905, this Jewish banker continued donating large sums to the subversive movement in Russia. As his nephew John Schiff would later acknowledge, his uncle "contributed about $20 million to the triumph of the Bolshevik Revolution."[22] The Zionist revolution, which took place in Russia in 1917, brought to power a government whose key positions were held by Jews. The All-Russian Central Executive Committee was headed by L. Kamenev (Rosenfeld), later by Y. Sverdlov. Lenin himself occupied the post of the president of the People's Commissars. The Ministry of Foreign Affairs, and later the Ministry of War, was headed by L.D. Trotsky (Bronstein), the Ministry of Food Supplies by a friend of Sverdlov, I.A. Teodorovitch, the Ministry of Education by the Mason A.V. Lunatcharski (Bailikh), the Ministry of Justice by G.I. Lomov (Oppokov), the Ministry of Postal and Telegraphic Communications by N.P. Glebov (Avilov), the Ministry of Internal Affairs by A.I. Rykov, who was married to a Jewess. The Bolshevik administration of Petrograd was led by Zinovyev (Appelbaum).

However, just a few months later, the composition of the "People's Commissars," who were now deciding the fate of Russia, was the following one: Ulyanov-Lenin, Chicherin-Omatski (mother's name Meyendorf), Dzhugashvili-Stalin, Proshyan, Trotski-Bronstein, Larin-Lurie, Shiikhter, Kaufinan, Lander, Schmidt, Lilina-Knigissen, Lunacharski-Bailikh, Spitzberg, Anvelt, Zinovyev-Appelbaum, Gukovski, Volodarski-Goldstein, Uritski, Steinberg, Sheginstein, Ravitch, Zaslavski.[23] A bloody reign of terror was unleashed against the peoples of Russia. Mass murders, execution by shooting without trial and due penal procedure became a common practice.

In 1918, a law against anti-Semitism was enacted according to which any unfavorable criticism of the Jews and the use of the derogatory word "*Zhid*" ("Jew") was punishable with death by shooting.

The overall number of the victims of the revolution and the civil war, which had been unleashed by the Jewish Bolsheviks, the carriers of the Zionist ideology, exceeded 19 million people.[24] If one deducts from this figure those who succumbed to starvation and diseases, as well as those who left the country (not taking into account those living in territories lost by the Russian state), it is possible to determine the number of those who perished as a result of war and terror. It amounts to 7 million; 940,000 of them belonged to the armed forces of both sides. The remaining 6 million were civilians who lost their lives owing to terror, reprisals, banditry and the suppression of popular revolts.

The heaviest losses were suffered by the ethnic Russians, whose share of the entire population decreased by about 3 percent.[25] The very best elements of the Russian nation perished, and the gene pool of the nation suffered irretrievable losses. Almost without exception, the national leaders and the national intelligentsia were either summarily exterminated or forced to emigrate, which was tantamount to the destruction of Russia's national and intellectual infrastructure. To mention but one specific example, approximately 40 percent of the Russian professors and physicians were simply wiped out.[26] But not only these appalling human losses weakened and undermined Russia. The Jewish-Bolshevik regime squandered the national wealth, which had been created by many generations of the Russian people. As Trotsky would admit later, "we have plundered all Russia in order to vanquish the rich."

On October 8, 1917, the gold reserves of Russia (excluding the gold held abroad) amounted to 1,295.6 million rubles. Following the peace treaty of Brest-Litovsk, 120 million were handed over to Germany. 194.5 million were given to England and Sweden, 254.3 million were brought to Vladivistok (and later exported). Another .9 million were lost during the evacuation. The remaining 725.9 million gold rubles were entirely spent for the purposes of the Jewish revolution.[27] It should be pointed out that these were but the reserves of the Russian State Bank. In addition to them, the Bolshevik commissars confiscated all money and objects of value belonging to the Russian people. Not only the so-called bourgeoisie, but also the peasants lost all their savings. According to our estimates, the overall worth of the portable wealth (money, jewelry and precious metals) robbed from the Russian people between 1917 and 1921, without taking into consideration the gold and jewelry belonging to the state, amounted to at least 3 billion gold rubles.[28] From the moment the Bolsheviks had taken over the country and gained control over the gold and the other riches of Russia until early 1922, no less than 812,232,600 gold rubles were taken from the former tsarist treasury for the "needs of the revolution."[29] In the 1920s and 1930s, a great country, 80 percent of whose population was ethnic Russians, was governed by a largely Jewish state apparatus. Before the eyes of the Russian people, "a change of the ruling class took place, and the Jews became Soviet plenipotentiaries, commissars and commanders; in their wake came their numerous relatives and kindred spirits, gradually invading all state offices."[30]

A Jewish historian, I.M. Bikerman, bluntly stated:

> **The Russian had never seen a Jew in charge; he had neither seen him as a governor, nor as a mayor, nor even as a post office employee. Of course, there had been good and bad times, but the Russian people lived, worked and enjoyed the fruit of their labor, the Russian nation grew and became richer; the Russian name was a great and awe-inspiring one.**
>
> **Now the Jew is at every corner and on all levels/steps of power. The Russian sees him at the head of the old capital Moscow, at the head of the capital on the Neva [Petrograd], and at the head of the Red Army, carrying out the mechanism of extermination.**
>
> **He sees that the Square of Saint Vladimir now boasts the glorious name of Nakhamkes, that the historical Liteyski Square has been renamed Volgograd Square, and that the town of Pavlovsk has become Slutsk. The Russian now sees the Jew both as a judge and a hangman. He meets Jews, not Communists, often every bit as poor as himself, but all of them carrying out the policy of the Soviet power which is ubiquitous and from which there is no escape. And this power could not be more hideous and more impudent, had it arisen from the deepest abyss of hell. It is not surprising that the Russian, who compares the past to the present, is convinced that the present power is a Jewish one and for this very reason so satanic. This power . . . confirms him in his conviction that it is wielded for the sake of the Jews and caters to Jewish interests.**[31]

In order to quell the resistance of those who had no desire to recognize the power of the Jewish Bolsheviks, the Jewish government of the USSR unleashed its program of Red Terror. Between 1922 and 1935, about 5 million people were either shot or met their fate in camps, prisons, or exile. In the early 1920s and 1930s, the barbarous experiments of the Jewish Bolsheviks on the field of agriculture and economy provoked famines, which, according to various statistics, led to the death of 6 to 8 million human people.[32]

The Jewish-Bolshevik rule over Russia was broken by I.V. Stalin, who, in the second half of the 1930s, carried out a counter-revolution and stripped the carriers of the Zionist ideology of their power. In the 1930s and 1940s, no less than 800,000 Jewish Bolsheviks were annihilated under the leadership of Stalin—the elite of the anti-Russian organization which had planned to transform Russia into a Jewish state. Nearly all Jewish leaders were purged, and the chances of the remaining ones to regain power were reduced to a minimum. The last years of Stalin's life were dedicated to the uprooting of Zionism and the liquidation of the organizations associated with it.

After Stalin's death, everything changed abruptly. The state was taken over by people bent on the restoration of Jewish Bolshevism. First of all, they released from prisons and camps all those who had been condemned for Zionist activities. The renaissance of Zionism continued during the entire government of N.S. Khrushchev. The situation somewhat improved under Brezhnev, who secretly limited the number of Jews in government positions. As a matter of fact, these measures were rarely put into practice, and both secret and open Zionists found many ways to elude them. From the 1950s to the 1970s, a powerful fifth column spearheaded by the carriers of the Zionist ideology arose in Russia. Many of its leading figures were sons or grandsons of Bolshevik revolutionaries. These very people later became the most active elements of the so-called *perestroika*, which led to the dissolution of the Soviet Union, the assumption of political power by the Jews and the transfer of a considerable part of Russia's national wealth to foreign countries.

Zionism became the engine of the subversive activities against Russia. Its machinations were coordinated in the frame of the anti-Soviet operations planned by the secret services of Israel and several Western countries. It is no coincidence that already in the first years of *perestroika* a highly secret Israeli service, Nativa, became active under the leadership of a former Jewish dissident, who had left the USSR in the 1960s, Jakov Kedim (Ya. Kozakov). Nativa specialized in the fight against Russia, subversive intrigues in the USSR and the mobilization of Russian Jewry for the Zionist cause. According to an Israeli publicist, R. David, "sometimes in his youth, shortly after his emigration in 1969 which was prompted by disease, Yashai [Jakov Kedim] was dreaming of returning to Moscow as the commander of an occupation army and the commander of the Kremlin."[33] In 1988, Kedim returned to the USSR as one of two members of an Israeli delegation preparing the establishment of diplomatic ties between the two countries. The head of the special service "established close ties with Soviet civil servants of all levels . . . One of his secrets was the control over Zionist circles and organizations which are quite powerful."[34]

Nativa and other Zionist groups acted as "accelerators of *perestroika*" and as mediators between the cosmopolitan regime of Gorbachev and the anti-Russian coalition of the West.

In January 1987, the World Jewish Congress organized a conference in Israel devoted to the problems of "Jewish specificity and Jewish culture in the USSR." In reality, the leitmotif of all speeches was the expansion of Zionist underground activities in Russia and their subsequent legalization. Within a year, a Zionist center called "the Society for Friendship and Cultural Ties with the State of Israel" was founded in the Soviet Union.

One of its leading personalities was no one else than the head of Nativa Kedim. In 1988-1989, following an agreement between President of the World Jewish Congress E. Bronfman and Soviet foreign minister E. Shevardnadze in Moscow, yet another Zionist organization was founded, the Michoels Jewish Cultural Center.

In late 1989, representatives of 198 Jewish groups from 73 Soviet cities assembled in Moscow for an all-Soviet conference. It was decided to establish a "Confederation of Jewish Communities and Organizations," which became a member of the World Zionist Organization. The following conference was already attended by 283 Jewish groups from 95 cities. They urged the Soviet government to demand the abrogation of a UN resolution identifying Zionism as a form of racism, to terminate the treaty of friendship with the Republic of Iraq, to close the embassy of the Provisional Arab State of Palestine in Moscow—in other words, to subordinate the foreign policy of the Soviet Union to the ideology of Israel.

The activities of Zionist circles incessantly increased. The congress of Zionist organizations in Moscow was attended by delegates of 108 local Zionist groups (to wit, those who, unlike numerous other Jewish nationalist organizations, do not conceal their Zionist ideas) officially representing about 20,000 members in 53 cities. The congress declared its readiness to fight for political power by posting its candidates at national elections.[35] In 1989-1990, a plethora of Zionist organizations eager to combat Russia and the Russian people arose in the Soviet Union. After the Union of Zionists of the USSR, the international Zionist-Masonic B'nai B'rith Lodge was legalized in 1989, and the same year saw the foundation of yet another influential Zionist movement, Irgun Zioni. As in many western countries, the militant terrorist group Betar also made its appearance in Russia.

Betar educates young Jews in an aggressive nationalist spirit of hatred against all non-Jews (*goyim*). The lectures these young Jewish militants attend preach the physical extermination of all those reluc-

tant to acknowledge the superiority of the "Great Jewish Nation."

One of the most important anti-Russian, militant Zionist newspapers is *Evreiskaya Gazeta* (*Jewish Newspaper*), formerly called *Vestnik evreyskoy sovietskoy kultury* (*Messenger of Jewish Soviet Culture*). Its chief editor is a member of the Soviet Communist Party, the Zionist and Russian-hater T. Golenpolski, who did not shrink from writing publicly that for the Jews, Dostoevski is first of all an anti-Semite and only in the second place a writer.[36] The first Russian government formed after the collapse of the USSR in 1991 was all but a purely Jewish one, since nearly all key posts were held by Jews, as it had been the case after the Bolshevik revolution: E. Gaidar (the first prime minister), A. Tchubais (deputy prime minister), A. Kozyrev (minister of foreign affairs), P. Aven (minister of foreign economic relations), E. Primakov (chief of foreign intelligence, subsequently minister of foreign affairs) and G. Burbulis (state secretary).

The closest advisers of president Yeltsin were equally Jewish: Livshits (later minister of finance), E. Yasin (later minister of economy), Y. Baturin (later secretary of the Council of Defense), Satarov, V. Kostikov and Nemtsov, the governor of Nizhni Novgorod. The composition of the government underwent frequent changes in the 1990s, but the Jewish "core" always remained intact.

From the early 1990s up to the present day, the Jews have been making up most of the country's business elite. All but a few of Moscow's big banks are headed by Jews: Stolitchny by Alexander Smolenski, Most-Bank by Vladimir Gussinski, Menatep by Mikhail Khodorkovski, Rossiski Kredit by Vitali Malkin and Alpha-Bank by Pjotr Aven and Mikhail Fridman.

The irresistible rise of the Jews in the political and economical life of Russia during the 1990s presents uncanny parallels to the assumption of power by the Jewish Bolsheviks after 1917. Exactly like the first Bolshevik Jewish regime in 1917, the first criminal cosmopolitan regime came to power in 1991 as a result of a treacherous *coup d'état*. As the Jewish Bolsheviks had done before them, the Jewish representatives of the criminal cosmopolitan regime heavily relied upon their coreligionists. Under the patronage of Gaidar, Tchubais, Aven, Kozyrev, Primakov, Yasin, Livshits and other Jewish politicians, 60 percent of Russia's national property, which had been created through the hard work of many generations of the Russian people (which constitutes about 85 percent of the population of the Russian Federation) was illegally, or—to put it candidly—criminally handed over to some dozens of Jewish clans of profit-makers and shadowy figures.

These figures were mentioned by a Jewish financial adventurer, Malkin (director of the bank Rossiski Kredit), in an interview with Israeli television.[37] As the Bolsheviks had done in 1917-1918, the leaders of the criminal cosmopolitan regime expropriated the overwhelming majority of their own country's national property from 1991 to 1997. The expropriation (in the language of the regime: "privatization") of Russia's national wealth for the benefit of Jewish clans was the most heinous economic crime in the history of mankind and simultaneously an exceedingly lucrative business. It was made possible thanks to a nefarious conspiracy between Jewish politicians and Jewish profit-makers, who enjoyed the support of international capitalism.

By grabbing and usurping the national riches of Russia, the Jewish clans made clear to the whole world that it did not matter at all if all Russians, who had created this wealth, died out. One of the main culprits, Jewish financier and adventurer Beresovksi, declared in an interview with Israeli television: "This wealth belonged to nobody. It belonged to the state."[38]

The representatives of the Jewish clans became the key figures in the institute of "plenipotentiaries" (commissars) of the Jewish government. As the same Beresovski admitted in Israel, a functionary "can decide with a stroke of his pen what belongs to you and what does not." As a result of this unlawful transfer of property, the Beresovski group and other Jewish clans accumulated huge personal fortunes, which were subsequently increased many-fold by means of speculation with the money of the national treasury, the acquisition of privatization checks, the buying and selling of shares of phony companies etc.

A former head of the security service of the Russian Federation, Streletski, said:

> **All [these] commercial and financial structures people are talking about seem to have arisen like mushrooms, spontaneously, but as a matter of fact, they were created with money belonging to the state. l am referring to Gusinski's Most-Bank, the business of Beresovski, the one belonging to former minister of finance Aven and others. How did this happen? The state money was transferred to private accounts and later abroad.**[39]

Using criminal methods, the Jewish clans have heaped up an immense capital, whose most distinctive features are its unproductiveness and parasitic character.

First of all, the Jewish capital, which controls about 60 percent of the Russian economy, does not create even one ruble of national wealth. On the contrary, it diverts this wealth abroad, thereby condemning the Russian productivity to a slow death (during the 10 years of Jewish-capitalist rule, the industrial production has sunk by more than 60 percent). The Jewish bankers are not interested in the development of our country, which they only view as a milch cow. "Such gains, such profits can be realized nowhere but in Russia,"[40] a certain Khait, who has close ties to the Israeli secret services,[41] arrogantly boasted before an Israeli TV camera.

Practically all these bankers have double nationality (usually they hold Israeli passports, in addition to Russian ones), and they are ready to leave Russia at any moment.

According to official data, 98 percent of all banking capital (two-thirds of which is controlled by Jews) is not invested in industry, but in short-time commercial credits often limited to one month.[42] This means that, considering the structure of goods turnover, which has prevailed in Russia since 1991, with the overwhelming majority of the merchandise going abroad, Jewish capital finances the industry of foreign countries, thereby creating new jobs abroad and depriving Russian workers of theirs. But there is more: The gains realized by the Jewish capital through the sale of foreign merchandise in Russia are regularly transferred to foreign bank accounts.

Owing to the anti-Russian activities of the Jewish capital from 1990 to 1995, a Jewish financial oligarchy arose, which rapidly became the main obstacle to the economical and financial development of the nation and virtually guaranteed its technological backwardness. By financing foreign industry, diverting the gain abroad and thus depriving the Russian economy of the necessary industrial investments, the Jewish financial oligarchy not only endangers the present, but also the future of Russia.

The rise of a Jewish financial oligarchy in Russia was enthusiastically greeted by those who pull the strings behind the scenes. One of their most prestigious organs, *The Financial Times*, has written quite extensively about this topic. This influential newspaper revealed that in January 1996, during the World Economic Forum in Davos, a group of leading Russian businessmen and politicians led by A.

Tchubais formed "an alliance aiming at the change of their countries," which enjoyed the backing of the mightiest western forces. The members of this alliance decided to spare no effort to fight for the survival of the Jewish government. "They came to the common conclusion that this was only feasible with Yeltsin, and that Tchubais should keep a leading role."

This meeting, *The Financial Times* stated, did not only lead to the victory of Yeltsin in the elections, but also to the creation of a new power center in Russia uniting the magnates, who represented the new capitalism and who up to then had been bitter rivals. The same group consisting of seven businessmen henceforth met once a week and closely cooperated with Tchubais. Its members openly present themselves as the cutting edge of Russian policy.

The rise of Beresovski, which followed the nomination of Potanin, consolidated their power. In addition to Beresovski, the other members of the group were Potanin (Oneximbank), Gusinski (Most-Bank), Khodorkovski (Menatep), Aven and Fridman (Alpha-Bank) and finally Smolenski (Stolichny bank). According to Beresovski, six of these people and the financial groups standing behind them control more than 50 percent of the country's economy. All these bankers consider themselves as a kind of creation of Tchubais, as their successes are mainly due to the "reforms" initiated by him. "My position is entirely natural: I am a product of privatization. That's why I am that close to Tchubais." Beresovski declared in *The Financial Times*. He continued:

> **Jewish businessmen created an excellent political machinery for the thriving and the progress of market economy, but equally to further their own business interests. They not only play the leading role in the government and in the Kremlin, but also control all big TV networks and the growing number of national newspapers, which they efficiently use for the attainment of their goals.**[43]

The rise of the Jews in the political and political life of the nation was accompanied by the rapid increase of their nationalist Zionist organizations, which formed a net all over the country. In the 1990s, they could count on the support of more than 50,000 people in all the big Russian cities.

In early 1995, Jewish nationalists and Zionists met at the founding congress of a new organization—the Russian Jewish Congress. Gusinski became the president of the Congress, and two of his henchmen who have distinguished themselves in the plundering of the national property of the Russian people, V. Malkin and M. Fridman—both of them members of the Jewish financial oligarchy—played a crucial role in the organization of the event.

The Jewish oligarchs, who control 60 percent of Russia's national wealth, have shamelessly organized the transfer of Russian capital to Israel, the United States and other western countries.

During the 10 years of their rule, the carriers of the Zionist ideology have deposited at least $650-700 billion in Israeli and western banks. The outflow of capital from Russia to Israel and the West has caused a crisis of proportions unheard of in the history of mankind, general impoverishment and even starvation. As a result of this policy, the population of Russia has shrunk by about a million a year during the 1990s. These are the consequences of the destructive activities of Zionism in Russia.

As a Russian, I consider it my duty to declare that the historic experience of my country leads to the conclusion that Zionism is the foe of all peoples and states of the world and presents an enormous danger for the future of mankind. The Zionist leaders, who despise and detest all non-Jews, are quite ready to plunder all mankind and to enslave all peoples after gaining full control over them. ❖

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FOOTNOTES:

[1]*Grifsekretnosti snjat. Poteri vooruzhennykh sil SSSR*, Voyenzdat 1994, 407. Y.A. Polyakov, *Sovyetskaya strana posle okontchania grazhdanskoi voyny: Territorii I naselenie*, Moscow 1986, 98, 118. *Otetchestvennye Arkhivy*, 1992, 28-29. *Sotsiologitcheskie issledovania*, 1991, No. 6, 11.

[2]The percentage of capital exported from Russia by Jewish oligarchs can be calculated on the basis of the Jewish capital, compared to the overall capital in the country. Cultural goods exported (icons, pictures, sculptures etc.) are not taken into consideration.

[3]A. Shmakov (1852-1916), *Evreiskie retchi. Mezhdunarodnoe taynoye pravitelstvo*. I. Lyutostanski, *Talmud Ievrei*, vol. I-V, St. Petersburg 1902-1905. A. Netchvolodov (1864-1938), *Nikolai II I evrei*, Paris 1924. V. Mokshanski, *Suschtschnost evreiskogo voprosa*, Buenos Aires 1957. A. Markov (1866-1945), *Voyna temnych sil* (2 volumes), 1928-1930, *Istoria evreiskogo shturma Russii* (1930).

[4]V.I. Tatischtstchev, *Istoria Rossiskaya s samych drevneyshykh vremyon*, Moscow Imperial University 1773. Book II, 45, 65.

[5]G. Prokhorov, *Preniya Grigoriya Palamy "s khiony I turki" I problema "zhidovskayamudrstvyushtschykh,"* 1972, Volume XXVII.

[6]A.P. Pyatkovski, *Gosudarstvo v Gosudarstve: K istorii evreiskogo voprosavw Rossii I Zapadnoi Evrope*, St. Petersburg, 1901, 38-39.

[7]Kh. Syvkin, *Evreiv Smolenske*, St. Petersburg, 1910, 51.

[8]Yu. Gessen, *Istoria evreiskogo naroda v Rossii*, Jerusalem 1993, 33.

[9]Pyatkovski, *ibid.*, 48.

[10]Harold Fitz, *Evreiskaya revolutsia*, Jerusalem 1993, 50.

[11]*Ibid.*, 59.

[12]D. Shub, *Evreiv Russkoy revolutsii*, Evreiski Mir, N.Y., 1944 Vol. II, 126-27.

[13]*Ibid.*, 127.

[14]*Ibid.*, 137.

[15]*Jewish Communal Register*, New York 1917, 228.

[16]Hoover Archives, Stanford, Fond B. Nikolayevskogo.

[17]*Coils Masonic Encyclopedia*, New York 1961, Vol. 2, 588.

[18]*Ibid.*

[19]A. Sutton, *Wall Street and the Bolshevik Revolution*, Arlington, 1974, 39.

[20]M. Coy, *Dimension in World Affairs*. Emissary Publication 1976, 91.

[21]*Ibid.*, 91.

[22]*New York Journal American*, February 3, 1949.

[23]Data taken from the books of the Jewish researchers I. Bekerman (*Rossia I russkoe evreistvo*) and M. Sarubezhny (*Evrei vKremle*).

[24]O.A. Platonov, *Istoria russkogo naroda*, vol. 1, Moscow, 1997, 652-53.

[25]*Statistitcheski Ezhegodnik Rossii*, 1910, 66-67 (without Poland and Finland). Population census of 1926.

[26]N.D. Zhevakhov, *Ukaz*, vol, 2, 132.

[27]*Istoritcheski Arkhiv 1993*, No. 4, 123-35.

[28]A. Veinstein, *Narodnoe bogatstvo I narodokhozaynstvennye naklonenia v predrevolutsionnoi Rossii*, Moscow 1960, 341-60, 416-21.

[29]RZKDNI, f. 5, op. 1, d. 2761,1. 28.

[30]A. Diki, *Evrei v Rossii I SSSR*, 210.

[31]*Rossia Ievrei*, Berlin 1924, 22-23.

[32]O. Platonov, *ibid.*, 657-61. *Bolshaya Sovietskaya Entsiklopedia*, first edition, vol. 17, 463.

[33]*Molodaya Gvardia*, 1996, No. 10, 170.

[34]*Ibid.*

[35]*TASS-Bulletin*, 1990, No. 2.

[36]*Ibid.*, 270.

[37]Israeli TV, second channel, October 3, 1996.

[38]*Ibid.*

[39]*Mir novostey*, November 25, 1996.

[40]Israeli TV, second channel, March 10, 1996.

[41]*Mir novostey*, November 21, 1996.

[42]*Russia Vestnik*, 1996, No. 49-51.

[43]*Financial Times*, October 1, 1996.

Germany Wants What Is Hers:

Return to the Rhineland

By Gen. Leon Degrelle

There is no question that the Rhineland region was taken from Germany unjustly after the First World War. On the other hand, there is also no question that the French democracy, weak, ineffectual and run by incompetent democrats who know nothing of military strategy, worried about the next election and obsessed to the point of distraction with keeping Germany weak, would be fairly easy pickings for the German state. Unfortunately, only Hitler understood this, and, whether his generals liked it or not, the Rhineland was going to be reoccupied by its rightful owners, even if it had to be done with a handful of men.

Adolf Hitler may, in his anger, have sent French Ambassador François-Poncet back to his embassy, but it was not out of any lack of esteem for him. In his view, François-Poncet was an excellent diplomat, even when his sly intrigues were at the expense of the Reich. Adolf Hitler often praised his savoir faire, his perfect knowledge of the German language and even the zeal with which he showered pralines on the salons of Berlin. Adolf Hitler was also appreciative of the very French charms of the ambassador's wife, upon whose grace and whose ascendant influence in German society he had often remarked. But the matter went beyond the merely personal. The low blow the French government had just dealt him was of another order entirely. The deceitful publication of an interview when it was no longer relevant, or would be given a totally different meaning, was a villainy he wouldn't excuse.

Militarily, too, following the definite vote on the Franco-Russian pact, everything had changed. Now the French were teamed up with a gigantic enemy ready to waylay Germany in the east, a military enemy as in 1914, but in 1936 also a political enemy, and the bearer of a revolution that had come close to destroying her after 1918. Now Germany's borders were no longer covered.

Eastward, East Prussia was an island, completely separated from the Reich since 1919 by the so-called Polish Corridor. To the west, on the other hand, the vast area of the Rhineland, demilitarized by the Treaty of Versailles, now lay wide open to temptation. The Rhine provinces were without defense to a depth of several hundred kilometers. Their military barracks were empty; and they lived under the threat of the enormous Maginot Line, a fabulous wall of concrete casemated for hundreds of kilometers and bristling with cannon and antitank rails.

Now that France was sure of Soviet support, Germany could at any moment be invaded across the Rhine—as Poincaré had done three times already—or even well beyond it. The French army was capable of deploying 50 divisions (she had 100 divisions) at the slightest incident.

Adolf Hitler knew this better than anyone. But he never launched his staggering blows without long reflection in solitude. After each of his dramatic actions people thought he had rushed into them in a fit of spleen, but they were mistaken. When Adolf Hitler made the decision to charge—then taking action with the swiftness of a tiger—it was only after carefully and silently weighing his chances of bringing it off successfully.

After having dismissed Ambassador Françcoit-Poncet, he shut himself up in his office. For two days he remained alone, nibbling some tidbit or other or absentmindedly emptying a glass of milk brought him by a silent manservant, H.B. Gisevius. Then he called together the several officials he was going to charge with putting into effect the maturely calculated decision he had reached in his meditation. It was no longer a matter for discussion. With Adolf Hitler, there was never any question of discussing. At the hour of decision, when he called his people together, it was not to receive their advice; it was

to give orders, to take action. A strong mind is not a ballot box. A leader is not the sum of multiple indecision.

"It is now or never that we must act," he said. Act how? "We are going back into the Rhineland." Across from Adolf Hitler, Gen. von Blomberg, who would have to run the military operation, looked at him in astonishment. He was stunned. For two minutes he said not a word. To go back into the Rhineland, that was to rush headlong toward an encounter with nearly a hundred French divisions, divisions that could be backed up in the east and southeast by another hundred divisions of the allies of the Little Entente. In two days or three, the Third Reich could be blown away.

What was there to oppose the enemy? Not even the equivalent of the former Reichswehr, since that had just been broken up into the form of cadres in the 36 divisions of the new Wehrmacht, which, at the beginning of March of 1936, was still only in the beginning stage of its formation. The first armored units and the first air units had just barely begun their training. Tactically, they were inoperative. "If we ran into the French army, it would be a disaster," the General stated. Hitler simply replied, "France will not make a move."

He intuitively sensed great opportunities. He sensed how things would turn out. All the others were thinking that the French army—flags flying, clarions sounding, and officers prancing on their mounts—would within a week be surging through the streets of Mainz and Cologne. But Hitler, nostrils flaring, endowed like a lynx or an eagle with the special sense that dictates the moment when it is imperative to act, knew that his adversary would remain nailed to the ground like a rabbit and would not react.

An army is not just an assemblage of divisions, a heaping up of machine guns and cannon. It is also a psychological force, it is a spirit, a will, a conviction that brings plans and decisions into focus. Adolf Hitler had the visionary's gift, a thing not possessed by military men with one-track minds and a systematic opposition to innovation. "All the dangers you describe," he said to Blomberg—and to Schacht and von Neurath, who were there as well and petrified with emotion—would perhaps be true in the event of a reaction by the French, but actually they are illusory, for democratic France is soft, without faith, and she will not make a move."

Moreover, he had not summoned these men to his office to learn what they thought. Blomberg would prepare the entry of troops into the Rhineland; Neurath would give his assurance of diplomatic support for the operation; and Schacht, his financial support. "Carry out my orders and trust me for the rest." The aged Schacht, with his big round head like a hundred year old lion; Neurath, formal as a headwaiter; Blomberg, stiff as if he had been made to swallow his sword; there was nothing for them to do but to come to attention and withdraw without saying a word.

On the morning of March 7, although consumed with fear, they had nonetheless carried out their orders. In the greatest secrecy, the few available Wehrmacht troops had been put on trains and trucks during the night and were already en route to an operation of which they knew nothing.

The six hundred German deputies for their part had received summons by special messenger to a meeting of the Reichstag at 10 o'clock in the morning. Not one of them knew that in a few hours a number of Reichswehr battalions would be crossing the bridges of the Rhine. Adolf Hitler advanced to the rostrum. His face was like marble. Only his small mustache betrayed a slight movement.

The spectators, the diplomatic corps in full force in the galleries, the press with pens poised, all were as if frozen: why this sudden convocation of the Reichstag? What announcement, what surprise would be forthcoming?

Before releasing the big news, Adolf Hitler commenced by explaining the political and moral basis of the decision he meant to reveal: "To repeated offers of friendship and peaceful assurances, France has responded with a military alliance with the Soviet Union that is directed solely and exclusively at Germany and that constitutes a violation of the Rhine Pact. From that moment on the Treaty of Locarno became meaningless and has for all practical purposes ceased to exist. The German government no longer considers itself bound by that treaty, now null and void. Henceforth it finds itself compelled to confront the new situation created by this alliance, a situation that is further aggravated by the fact that the Franco-Soviet Treaty is paired with a parallel treaty of alliance between the USSR and Czechoslovakia."

Notwithstanding the conclusion of this Franco-Czech-Soviet alliance directed specifically at Germany, Adolf Hitler wished to emphasize that he still favored a rapprochement with the West. The diplomats were all ears. What proposals of appeasement was Adolf Hitler going to offer? They were fourfold. First, he supported in advance any reciprocal nonaggression agreements with his neighbors. Second, he supported in advance a limitation of all military air forces. Third, he offered a twenty-five year nonaggression pact, that is to say, a quarter of a century of peace for the entire West. And the fourth proposal? With the skill of a sleight of hand artist, he brought it forth and addressed it especially to his most anxious neighbors, the French. He offered to carry out a demilitarization of both banks of the Rhine border.

That was the supreme piece of astuteness, because on the German side of the Rhine there were no forts, not even earthworks, facing Alsace. But on the other side, contrarily, the French had for the past ten years been devoting all their financial resources to the building—and it had just been brought to completion—of the fantastic Maginot Line. If they both demilitarized the Rhine, the Germans strictly speaking would not be demilitarizing anything, since for the past 17 years, that is since the Treaty of Versailles, the Rhineland had to be completely demilitarized. The French army on the other hand, in the event of a demilitarization of both banks of the Rhine, would be brought back behind their formidable fortifications sitting there between vineyards and turnip fields.

To cloak his offer in arguments that were typically French, the adroit Adolf Hitler was there renewing an exact proposal made by the French Prime Minister Viviani at the end of July 1914. Adolf Hitler was proposing to the French what they themselves had proposed earlier to the Germans.

But—if he was being understood—if Adolf Hitler was offering disarmament of some kilometers of the Rhine opposite Strasbourg, on one bank as well as on the other, did that mean he regarded Germany as already being back on the right bank? . . . That was close to dead right. With the growing threat of being strangled—France having allied herself with the Soviets—Adolf Hitler considered that the western border could no longer remain wide open. By signing the Franco-Soviet pact aimed at him, they had given him a magnificent excuse. Like a cat, he jumped on it. And for the final dramatic effect: "By virtue of the inalienable right every people possesses of guaranteeing its borders and of safeguarding its means of defense, the German government has reestablished, as of this date, the full and complete sovereignty of the Reich over the demilitarized zone of the Rhine."

"As I speak to you at this historic moment German troops have

German troops march into the Demilitarized Zone of the Rhineland, in violation of the Treaty of Versailles. Large crowds came to cheer.

just entered the western provinces of the Reich in order to occupy their peacetime garrisons," Hitler stated. The 600 German deputies at that moment came bolt upright as though a fantastic spring had hurled them out of their chairs.

Adolf Hitler, on the rostrum, could say no more. The American reporter, William Shirer, who was present at the session of the Reichstag, telegraphed his paper an hour later: "He can go no farther. The deputies rise, they're shouting, cheering madly, their eyes ablaze, their faces transfigured in a kind of delirium."

After interminable cheering, the session ended in a tumult. The commotion was fantastic. One man alone went out, taut with anxiety, his face contorted. "I bumped into Gen. von Blomberg," the American reporter adds. "He looked livid, his cheeks twitching uncontrollably."

The Rubicon, which is to say the Rhine, had just been crossed. At 12:50 sharp, a captain on horseback had appeared on the great Cologne bridge. He was followed by a battalion that had hastily detrained. Their appearance seemed unbelievable to the whole town. The troops moved into the streets. A flight of Göring's aircraft had swept across the sky. Then a second. Then a third. Then it was really true. They were there. People came pouring out of the houses. They were running in all directions, sheaves of roses and carnations filling their arms. Artillery had followed. Then some motorized troops. And even a few deafening tanks, likely all that Germany possessed in 1935.

It is a Frenchman, the historian Benoist-Méchin, who has best described—better than any German—that great occasion:

> **The great bell of the cathedral is set in motion, mingling the clamor of the bronze with the throbbing of the motors. In less than an hour the whole town of Cologne is transformed into a sea of flags. The people frantically cheer the troops parading in the post office square. Girls are throwing flowers to the officers and to the soldiers. The anxious tension of the first minutes is succeeded now by delirious enthusiasm. "At the same moment, identical scenes are taking place all over the Rhineland. At Cologne, at Koblenz, at Mainz, at Mannheim, the bridges resound with the cadence of the soldiers. Eighteen years ago, in the foggy half-light of November, these same bridges vibrated beneath the dismal tread of the western armies coming back from the front, defeated and harassed. With difficulty though in good order, the men came on, clad in patched tunics, their eyes filled with tragic despair, carrying their useless rifles and supporting their comrades with bloody feet. Now the movement is in the opposite direction and in the radiant clarity of a spring day. The soldiers parading are young recruits of the class of '14. They have new uniforms and equipment, and in their eyes burns an ardent resolve.**

All that is impressive. But what is France's reaction going to be? . . . In Paris, they went directly from stupefaction to fury. It was still only two o'clock in the afternoon, and the first German officer had crossed the Cologne bridge only 70 minutes ago, when the French prime minister, Maurice Sarraut, had a radio microphone in his hand. With his two big eyes starting out of his head and dark circles underneath, he blinked his eyelids feverishly like an owl.

"Germany," he cried, "has just reoccupied the left bank of the

Rhine . . . I solemnly declare: France will never negotiate with Germany as long as Strasbourg is within range of German artillery."

But apart from these warlike exclamations, was there really going to be war? For a few hours, everything led to that belief. The units that garrisoned the French eastern border had immediately been sent on full alert to occupy their combat positions on the Maginot Line. North African divisions—were "darkies" [blacks and colonial immigrants] going to be seen on the Rhine again?—had received orders to come up from the south, where they were in garrison, to the German border. That same afternoon, Prime Minister Sarraut, even though he was more or less on his way out of office, had called a meeting of his military ministers. Because in France there was not just one responsible official, as with the Wehrmacht. There were three of them: Gen. Maurin, Minister of War; M. Marcel Déat, Minister of the Air Force; M. François Pietri, Minister of the Navy; and even a fourth minister in disguise, the Chief of the General Staff, Gen. Gamelin.

A famous old Englishman had once said: "The question is not to know if one general is better than another, but if one general is worth more than two." In Paris, there were four military chiefs. The prime minister, who supervised them and would have to bear with their disputes and contradictions, was himself ignorant even of what active military forces France had at her disposal—a thing unheard of, especially at such a time. Whereas someone like Adolf Hitler knew his military capabilities right down to the last artillery echelon, and had only to give his orders to a single responsible official, in Paris the Prime Minister was incapable of dictating a plan of action and did not even know what military forces his country had available.

On that afternoon he could only humbly ask his quarter-powered superchiefs for information. "Well, then, where do we stand?" he asked his chief of the general staff and the three ministers. As if he himself should not be first and foremost the one to know. "What measures must we take in response to the provocation of the Germans?" In a week Adolf Hitler had worked out, prepared, settled and ordered his plan of action, and methodically sent the advance troops on their way. Sarraut had been plenty vocal on the radio, but he did not have any idea of what he was going to do or even of what he could do. And he would be knocked for a loop when his four eminent warriors explained that they were far from being in a fit state to engage in combat.

The official text of the dialogue is dumbfounding, so clearly does it reveal ignorance on the one hand and faintheartedness on the other: Sarraut: "What is the army's situation, and how much time will we need to go into action?"

Gen. Gamelin: "To proceed beyond the Maginot Line would not be in the country's interest."

Sarraut, falling back on a last resort: "Couldn't we at least recover the Saar by sending in a few light units?"

Gamelin: "Without support by several regular divisions it would be very risky."

Sarraut: "What's to stop us from doing that?"

Gamelin: "Just calling back the soldiers on leave won't give us enough men. We'll have to decree a general mobilization."

In every general staff in the world, all manner of solutions, both offensive and defensive, are anticipated well ahead of time. France had always used every means at her disposal whenever it was a question of a lapse on Germany's part or of teaching Germany a lesson. But in 18 years she had never had to deal with any measures of reprisal or intimidation. A few thousand soldiers of the Wehrmacht had begun to march and the whole of France had to be mobilized.

That was the only solution that the four great professionals of the military could offer their prime minister—himself totally ignorant of the military capabilities of their country. Poland, Czechoslovakia, Romania, Yugoslavia—whose armaments France had provided and supervised—had all promised in case of an alert to support the foster-fatherland at once. Each of them had an army infinitely larger than the Wehrmacht in 1935. But that was not enough. Gen. Gamelin would not take the risk of accepting their offers of service, although Poland had communicated her offer to Paris that very day.

The European allies of France would not forget her apathy. They had seen that France would not even run the risk of taking up arms when her direct interests were at stake. Why then would she do it for others? At best, France would not be disposed to run any risks except insofar as Great Britain should decide to share them. Well, for a second disappointment (an enormous disappointment), the British had not been particularly shocked by the reentry of the Germans into their Rhineland provinces. They thought it was rather to be expected. The most stubborn of Germany's foes in 1918, Lloyd George, a signatory of the Versailles Treaty, had even stated: "As I see it, there had been provocation." What provocation? It was evident that for Lloyd George, that provocation was the signing of the Franco-Soviet Pact. England had received that with extreme suspicion. For the British, the return of the German army to Köln and Trier was not much of a shock.

For Prime Minister Baldwin, "Germany" had purely and simply "returned to her own garden." Lord Lothian had been of the same opinion: "After all, the Germans are doing no more than recovering the back yard of their own house."

The British press had shown no sign of astonishment either. The historian Chastenet, a member of the Institute of France, observed that all of the papers, from the imperialist *Sunday Dispatch* to the socialist *Daily Herald,* including the sedate *Times,* and with the sole exception of the communist *Daily Worker,* made a point of downplaying the German gesture. In the *Observer,* specializing in foreign policy, Garvin had gone as far as to approve of Adolf Hitler.

Lloyd George declared: "The remilitarization, if not strictly legal, appears to me to be completely justifiable." Anthony Eden was no less explicit: "There wasn't one person in a thousand in England ready to risk his own skin to participate with France in any action against the reoccupation of the Rhineland by Germany." Although dismayed, even Churchill would admit that "these statements perhaps expressed the opinion of the British people."

So then, what about Sarraut in a rage at his microphone? And Strasbourg under Adolf Hitler's big guns? And the Saar that ought to have been immediately reoccupied? And Gamelin with his little rabbit eyes. . . . Was England really going to drop France when Adolf Hitler's fifes and the diocesan bells were sounding from one end to the other of the ancient fief of Napoleon and Poincaré? ❖

Leon Degrelle was an individual of exceptional intellect, dedicated to western culture. He fought not only for his country but for the survival of Christian Europe, preventing the continent from being inundated by Stalin's savage hordes. What Gen. Degrelle has to say, as an eyewitness to some of the key events in the history of the 20th century, is vastly important within the historical and factual context of his time and has great relevance to the continuing struggle today for the survival of civilization as we know it.

LETTERS TO THE EDITOR

Cheers for Hollycaust

At Fort Ord, California, at the height of the Korean War, there were two immigrant Jews in my basic training company. They were unrelated but shared in common experiences. Born in Thessalonica, Greece, they spoke Greek as natives and as well their 16th century version of Spanish. After a while, the undersigned asked them in Greek, "When did you leave Greece?"

"Hitler took our families to Germany to the work camps. After Germany fell we were turned over to the Jewish Agency by the Allies and sent to Cyprus. From there we were brought to Israel and then we came to America."

"Did you ever go back to Greece for a visit?"

"No."

"Did you have friends there, from childhood days, other Greek children?"

"Yes, many."

"Would they know your whereabouts?"

"They think we are dead."

The picture being completed as they laughed it off, the conversation was dropped.

They are two witnesses, among many, from within the golden egg of the alleged 6 million chickies, for whom the German people are still paying, as the Hollycaust Cult waxes and fattens.

It is time that more of the respectful of the Jewish communities in the world honorably speak out the truth before God and all humanity, before the rest of humanity joins in laughing with the Hollycausters in their morbid sense of humor. The fruit of the bottom-line-business and popular "ends justifying the means." Believed by so many other cults as well, has proved to be an ephialtic pileup of crashes, and still piling up *ad ridiculam* to the greater laugh of Truth.

N.C. Eliopoulos
Chicago, Illinois

Sudetenland Belongs to Czechoslovakia

I normally agree with much that your articles say. But you could not have been more wrong when you asserted that, "The Munich agreement was the rectification of one of the most flagrant injustices of the Versailles peace treaty. It took nothing from Czechoslovakia to which that country could rightly lay claim, and gave nothing to Germany which could have been rightfully withheld." (TBR July/August 2002, 5.)

The so-called "Sudetenland" has been an integral part of the Czech principality, then Czech kingdom, then Czechoslovakia for more than a thousand years. It was never—not a day—a part of Germany until it was given to Hitler by Chamberlain bragging of his ignorance about the area. (The Czechs living there were given to Hitler too.) The German-speaking inhabitants—admittedly a majority in many parts of the region—were mostly the progeny of Germans who had asked the Czech king for asylum from persecution in Germany and were invited into the country. They did not consider themselves Bavarians or Saxons: they identified themselves as "Deutsch-Bˆhmen." (Czechoslovakia acquired more German-speaking individuals when it granted asylum to refugees from Hitler, just as it provided asylum to refugees from Lenin and Stalin after World War I.)

The German- and Czech-speaking population of "Sudetenland" (and of the rest of the country) coexisted without major problems for years. When friction arose, it was usually because the owners of the growing industry, often Jewish, insisted on their Czech employees becoming "German."

True, some individuals resented the change from being a part of the German-speaking ruling group in Austria-Hungary to being a large minority in independent Czechoslovakia. At the same time, they enjoyed not being a part of the dismal economy and the catastrophic hyper-inflation of post-World War I Germany. Czechoslovakia made a sincere effort to follow the example of multilingual Switzerland. There were state-operated German-language schools, including the University. There were German-language newspapers and book publishers. There were many German theaters and an opera. There were ethnic German officers in the Czechoslovak army, language was obligatory in Czech-language schools, and virtually every Czech was bilingual.

Nazi propaganda in the late 1930s claimed that the German-speaking minority was a victim of discrimination when the problems cited were often due to the worldwide depression that hit the Czechs equally hard. The German-speaking minority in Czechoslovakia was certainly treated better than ethnic minorities—and even German opponents of the Nazis—were treated in Germany. They were also probably treated better than Mexican-Americans in the U.S. Southwest at the time.

K.A. Skala
Denver, Colorado

"Sent Straight to Hell"

Enjoyed the new TBR and would like to make a comment about your Ninja article. Oda Nobunaga was ambushed by his Lt. Akechi Mitsuhide. The reason for this was Mitsuhide's mother had been captured by rebel forces and Oda refused to ransom her. He also had the insulting habit of hitting the bald Mitsuhide on his head with a heavy fan. A Jesuit priest who watched the battle said the fearsome Oda was reduced to a pile of ashes in a few minutes and his soul sent straight to hell.

On the articles about so-called "Inca" ruins at Lake Titicaca and Sacsacshuaman, there are stones in both places weighing over 200 tons. Such a weight is difficult today to be moved with modern machinery. The stones at Sacsacshuaman came from a different area and had to cross several canyons. How? One of the largest stones there has a hole in it. If a compass is put in it, the needle will start turning. At Tiahuanaco, the stones had to come from an area about 40 miles away on Lake Titicaca. This is a barren area at over 12,000 ft. elevation. Yet someone had the ability to design and build sailing ships or barges, docks, and heavy lift equipment, such as cranes. Further, many of the stones have square cut niches in them that look like they must have been machine tooled. The so-called Gate of the Sun was one of seven. The Spaniards destroyed the others, plus numerous huge statues, to use as rubble for railway road beds. The symbols on the gate (the largest stone gate in the world) are something else, but that is another subject.

Vaughn M. Greene
San Bruno, California

No Question as to Trigger Man

Your profile "George Rockwell—America's Home-grown Nazi" (TBR March/April 2002) concludes with speculation as to whether or not the man convicted of killing Rockwell, John Patsalos (aka "Patler"), was actually guilty. Allow me to set the record straight: to those knowledgeable in the details of the assassination, there is no doubt whatsoever as to his guilt. The notion of "Patler the patsy" was first floated in the period following the murder by those who were complicit with Patsalos, and who were the enemies of both Rockwell himself, and of his designated successor, Matt Koehl.

John Patsalos was a former mental patient and petty criminal from the gutters of New York City. He was a murderer from a family of murderers. Both his father, Christos Patsalos, and his brother, George Patsalos, were also guilty of killing another human being. Christos killed his wife in front of John and George when they were children. George in turn murdered his common-law wife in 1997. That two members of the family murdered defenseless women and that the third shot from ambush an unarmed man gives some indication of the moral caliber of the Patsalos clan.

Patsalos's career as an American Nazi reflected his instability. He was by turns a die-hard Rockwell loyalist and an absolute anti-Rockwell fanatic. He quit the ANP several times, always to return. When Rockwell finally tired of his games and expelled him permanently from the Party—Patsalos quickly fell in with an anti-Rockwell crowd which had tried unsuccessfully to form a rival pseudo-Nazi outfit. If there was any conspiracy to kill Rockwell, it certainly involved Patsalos and members of this other group.

Shortly before his assassination there was an unsuccessful attempt to murder Rockwell, by shooting at him from ambush from a wooded area near Party headquarters. The gunman missed, and then fled when Rockwell charged after him. Although he couldn't see him clearly, Rockwell commented that the shooter looked like Patsalos. Two months later a similar attempt against Rockwell succeeded. Patsalos was arrested near

(More letters on following page)

MORE LETTERS TO THE EDITOR

(CONTINUED FROM PREVIOUS PAGE)
the scene of the crime and was duly tried and convicted. Whether he acted alone or had confederates, he was the trigger man.

MARTIN KERR
FALLS CHURCH, VIRGINIA

Mind Games

The editorial in the May/June 2002 TBR was most engaging. Your description of the contrived Kabul scenes was especially interesting to me. It has been several years now since the series of brief anecdotal clips appeared on television, one at a time at random intervals over some weeks or perhaps even months. As I recall they were usually presented in a humorous vein and they were similar in form to home movies. They generally showed people engaged in mundane activity which was suddenly, abruptly interrupted by some physical event, i.e., a collision with someone or something, or something falling or being overturned, or some similar disruptive event. The humor turned on the person's reaction to the sudden surprise or shock.

Not always, but sometimes, the roles (and as far as I am concerned that's what they were—roles) were played by professional actors who I recognized. What's more, they were accomplished actors capable of affecting reality as convincingly as it can be. What was striking was how bad some of the performances were. But the quality varied over time, on a random basis, as I recall, the performances—more nearly sometimes, less so at other times—varied in their approximation of reality. They ranged from laughably bad—or annoyingly, depending on one's temperament or mood—to pretty good. I couldn't avoid the conclusion that our minds were being jerked around, that we were being subjected to a form of conditioning, perhaps with the intent to diminish the ability to distinguish reality from the unreal. I think "the puppet show of mindless entertainers and brain dead sports figures," broached by Dr. M. Raphael Johnson, judging from the inanity of their utterances, is one outgrowth of what I have described above.

JAMES R. JACKSON
COPENHAGEN, DENMARK

App a Professor of English

With reference to your July/August 2002 issue there is an error on page 77 which states that Dr. Austin J. App "was a historian at the University of Philadelphia" but there is no such institution.

Dr. App was a professor of English at LaSalle University from 1948 to 1968, I was proud to be one of his students at LaSalle during the 1950s. He was one of my favorite professors. He retired in 1968. Prior to teaching at LaSalle University he taught at several other colleges, but never at a non-existent "University of Philadelphia."

SIEGFRIED LISS
CHURCHVILLE, PENNSYLVANIA

Butz Repudiates Weber

On Oct. 15, 1993, Mark Weber and a gang of other malcontents and malefactors captured at gunpoint the office of the Institute for Historical Review, at that time the only historical revisionist organization in the world. Backing Weber's ill-considered and illegal adventure was Prof. Arthur Butz, a prestigious figure in the rank of holocaust revisionists. After nine years of Weber's inaction and malfeasance, however, a disillusioned Butz has written the following letter to Weber which speaks for itself.

November 29, 2002

Dear Mark,

I have received and looked over the May/August (sic) issue of *The Journal of Historical Review*. It is 32 pages in length, with 4.5 pp. of ads, not counting the covers. Since a normal bimonthly issue consists of 40-48 pages, you have cut the length to approximately 1/3 of normal. Subscribers are entitled to feel cheated.

When in early 2001 Ted O'Keefe took over the *Journal* from you, its schedule was five months behind. The January/ February 2002 issue, the last to appear while Ted O'Keefe was employed there, was three months late, having picked up two months in the year he was editor. The March/April 2002 issue, published under your editorial control after he left, but whose main contents were prepared by him, was six months late. If the current issue had been dated May/June, it would have been seven months late. Since you have called it the May/August issue, I suppose you now view the present publication schedule as five months behind, as it was in early 2001. Is that something you are celebrating?

Ted's double issue (September/December 2001) had to be a real double issue. Your double issue is a 2/3 or at best 80 percent [of an] issue.

I found the contents not only meager but generally uninteresting, old hat, and/or stale. From the Weber/Irving remarks on Fritjof Meyer, a reader could draw the conclusion that what revisionists have been saying all along is that there were no gas chambers at Auschwitz, only near Auschwitz.

I thought the best thing was the letter by Graf, but I don't think it was so good as to merit publication in two consecutive issues. I assume the reason for republication was not the deletion of the redundant words "is equally absurd" that appeared in the March/April issue; that trivial error could have been overlooked or handled in the Corrections on page 16 if noted at all.

The republication of the Graf letter is one of those little things that can have enormous implications. It is like a fortuitous flash of lightning that illuminates a dark corner concealing some crucial secret. Even if you have some sort of explanation, the reader will conclude that you are not focused on what you are doing, because you apparently forgot that the letter was published in the previous issue.

That interpretation makes a lot of sense. As I have said many times, you are the best qualified person, in terms of knowledge and ability, for the editor's job. That you don't perform is explained by the apparent fact that you are not focused on it.

Every gentle effort that has been made in the past, such as Greg Raven's nagging of you, and my discreetly expressed complaints starting several years ago, has been of no avail. Criticism during the past six months has been less gentle and no more effective. Your failure to perform now can only force me to conclude that you never will perform as editor. I give up and I believe everybody else already has.

Not long ago I received the current issue of Germar Rudolf's journal, with the "IHR: Sinkt das Schiff?" article. A few weeks later, in a weird counterpoint of confirmation, I received your "May/August" issue!

Of course I condemn GR's [Germar Rudolf's] personal attacks on you, and I congratulate you for not responding in kind. That doesn't get the *Journal* into the mail either.

Any reader of the *Journal* sees that there is something very wrong there. At this point the source of the trouble is inescapably clear. Your stewardship has brought it to the brink of extinction.

As a member of the Editorial Advisory Committee, I ask that you resign as editor of the *Journal*. Since no editor worthy of the job would take it under the condition that you retain oversight, I ask you to surrender that role as well.

Best regards,
ART BUTZ
CHICAGO, ILLINOIS